Dr. Rusk's Story of Christ and the Apostles

For Boys and Girls

FIRESIDE EDITION

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Fritz Roeber

"AND THE ANGELS TAUGHT HIM."

The Story of Christ and His Apostles

A PLEASING NARRATIVE IN EASY LANGUAGE OF THE WALKS AND TALKS WITH JESUS INCLUDING LIVES OF THE APOSTLES

ILLUSTRATED WITH NEARLY TWO HUNDRED REPRODUCTIONS OF FAMOUS PAINTINGS AND ORIGINAL DRAWINGS

BY

REV. JOHN RUSK, PH.D.,

AUTHOR OF BEAUTIFUL BIBLE STORIES, LIFE OF T. DEWITT TALMAGE, ETC.

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INTRODUCTION TO PARENTS

"Feed my lambs" were the words of Je'sus to his faithful A-pos'tle Pe'ter, just prior to His ascension into heaven nearly two thousand years ago.

"Feed my lambs" has gone ringing down through all the nineteen hundred years that have followed, and will continue to vibrate until all lambs have been gathered into the fold by the good Shep'herd who careth for every sheep.

"Feed my lambs" are the burning thoughts of every mother, from the time she first looks into the tender eyes of her babe until he or she becomes a laughing boy or girl at school, or even a wearied man or woman of the world. Her prayer unconsciously goes out, "Feed my lambs."

God bless that mother, and blessed is the boy and girl who early comes in contact with a child's book teaching the beautiful life of our Sa'vior.

Je'sus was a boy much like your boy and mine. His life, though, was cut short at thirty-three years of age, but what a life! What an example! What an inspiration!

If you can give your boy but one book, let that book be a personal guide, a sweet history of the noblest and purest soul that ever lived, a book of heroism, of noble deeds, of self denials, of great power, great temptations, great sorrows, and great victories.

Dr. John Rusk, the author of this book, seeks not only to instil in the life of the little folks the love of Je'sus, but a desire on their part to so live as to prove a blessing to their companions and the world at large.

May this beautiful Life of Je'sus go out to all people; much as Je'sus sent out the Dis-ci'ples with the command to teach all nations, heal the sick and do good to all humanity. Our blessings go with the volume.

Most sincerely,

THE PUBLISHERS.

PREFACE

Paul and Pau-line′, two children destined to do a great work in the world, lived in the country not far from a great city. We can get a clear idea of their natures as they stood before the window one cold morning just after Christ′mas in the year 1909, patiently waiting for their father who had gone with the light wagon to bring Uncle John from the station.

Un′cle John was a minister. He lived in the big city and was going to the farm for rest. When the children saw their father driving up they called to their mother, saying: "Uncle John has come!" then ran out to give a warm welcome to their favorite uncle.

When Uncle John had been there but a few days, Paul and Pau-line′ asked him if he would tell them about Je′sus, to whom they had prayed, and also about His Dis-ci′ples, and what the Dis-ci′ples did after Je′sus went to Heav′en. Uncle John said he would, that he was going to stay a whole year, and that he would begin the following morning—the first Sunday of the new year—and, if they wished, they could have two lessons each Sun′day, one in the morning and one in the afternoon.

So it was agreed, and in the pages following we have the story of Je′sus and the A-pos′tles told in one hundred and four lessons, *just* as Paul and Pau-line′ learned it from Uncle John.

THE HOLY FAMILY. (By Francois Le Fond)

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Dr. Rusk's Story of Christ and His Apostles

CHAPTER I

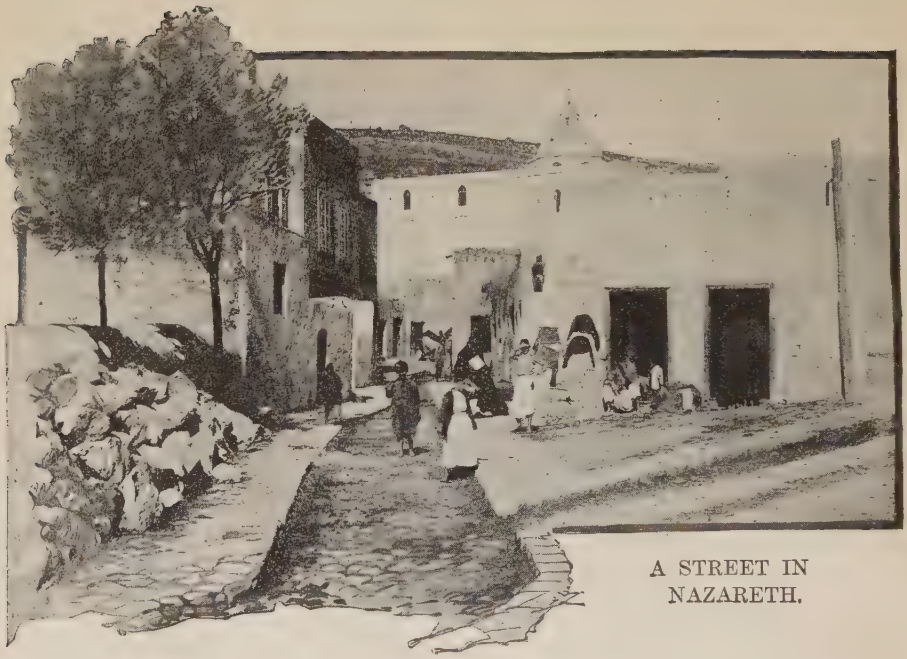
THE BIRTHDAY OF JE'SUS

Morning Lesson—First Sunday in January

When Sun'day morning came, Uncle John drew up the big arm chair near the fire place where, on one side Paul seated himself, and Pau-line' on the other. Uncle John opened the family Bible saying: "This is a blessed book and we are going to have a delightful time talking about Je'sus, but before beginning, this being Sunday, the first day of the week, I want to ask you why we keep it holy?"

"That," said Paul, "is because Je'sus rose from the dead on the first day of the week." "Right, my boy. We may also say that Sun'day is the birthday of the Church," said Uncle John, "as it is also the birthday of the world. God, you know, began to create the world on the first day of the week, which is Sun'day.

"Before beginning the real story of Je'sus' life," said Uncle John, "I think we ought to know something of the country in which Je'sus lived. This country is so far away and has had so



A STREET IN NAZARETH.

many names, that sometimes I fear we forget to study it as we should.

Each name given it signifies a different history. Long ago when God talked to a prophet about this land He called it 'The Glory of all Lands,' and gave it this name because of its beauty and fertility, and also because of the wonderful works He had performed there.

"But the greatest name by which it is known comes from the fact that Je'sus lived there. His life was so holy that it has come to be known as the 'Ho'ly Land.' En'glish speaking people know it better by that name than by any other.

"Now, a country so famous as the Ho'ly Land is supposed by some to be a great big country; but all great men have not been giants like Go-li'ath, so this land has never been great as regards its size, but great because of its history. As God takes little children to teach great truths, so He took a little land like The Ho'ly Land for great events.

"The Ho'ly Land has had a great history, yet after all it is only one hundred and eighty miles long and about sixty-five miles wide. It is not as large even as the island of Cu'ba.

"Within The Ho'ly Land though, can be seen hills, valleys, rivers, lakes, deserts and seas.

"In the vales and mountains, by the banks of the rivers, in the plains and on the shores of the seas, some of the greatest events in all the world have taken place.

"The Cru-sad'ers and the Mo-ham'me-dans both have battled here, and here also did Al-ex-an'der the Great and Na-po'le-on march their troops. Here the greatest kings, warriors, prophets, poets, prose writers and statesmen have lived.

"The climate ranges from hot to cold. The winters have much rain, and almost no snow. In Jan'u-ar-y the buds begin to swell and in the meadow the grass begins to grow green.

"The valleys are covered with wild poppies, tulips and lillies, but they do not last long, for the sun throws out such a burning heat that they wither away.

"An A-mer'i-can boy visiting this country can pick the fruits he is accustomed to eat at home, such as peaches, apples, plums, grapes and melons. If a Fil-i-pi'no or a Cu'ban, he can gather bananas, almonds, pomegranates and pineapples. Or, if he wants to rest in the shade, he can do so under the fig, oak, palm, sycamore, or the long leaved evergreen trees. Thus you see what a land of variety it is.

"During Je'sus' life it had many beautiful cities and villages, but now it is greatly changed and shows the signs of long neglect. Some places, however, are still beautiful. Naz'a-reth and Beth'le-hem are much the same as they were when Je'sus lived there two thousand years ago.

"Now," said Uncle John, "that you know something of this remarkable land I hope from Sun'day to Sun'day you will turn to the map and locate the places at which Je'sus stopped as He

NAZARETH.

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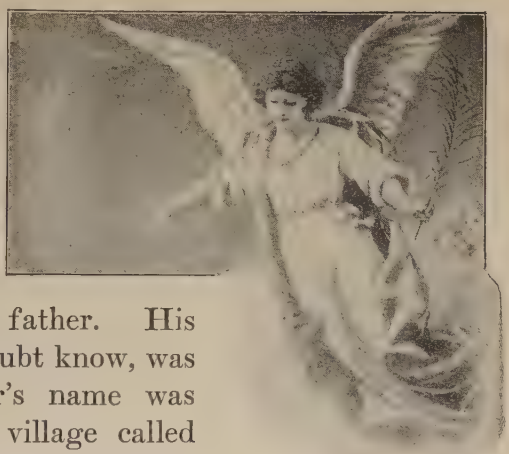


travelled during the thirty-three years He lived and preached on earth.

"Another thing I must tell you before beginning the real life of Je'sus, and that is about His mother and father. His father's name, as you no doubt know, was Jo'seph, and His mother's name was Ma'ry. They lived in a village called Naz'a-reth, in the province of Gal'i-lee.

"Let us find it on the map," said Paul. "Yes, right here it is," said Pau-line', who never missed a chance of getting ahead of her bigger brother.

"One day," said Uncle John, "the people of Naz'a-reth became very much troubled because the Em'per-or, who lived in Rome, made a law that all the world must be taxed. By this he meant that everybody, old and young, must pay tribute money, and with this money he was to carry on the government.

THE ANNUNCIATION.

"Now the people, in order to pay their taxes, had to go to the place from which their tribes originally came. The reason for this was that the head of the tribe residing there

WINTER IN PALESTINE.

kept a record of all the descendants, and when they paid their taxes he made a record of it.

"Jo'seph and Ma'ry belonged to a tribe named Ju'dah, so this order of the Em'per-or's forced them to go to Beth'le-hem to pay their taxes. It was at this time that Je'sus was born.

"When Jo'seph and Ma'ry arrived at Beth'le-hem they could find no room in the inn, so they did the next best thing, went to the place provided for the cattle. That night Je'sus was born in a manger in one of the stables.

"The Bible tells us that near Beth'le-hem some shepherds were watching their flocks by night, and that an an'gel of the Lord appeared unto them saying: 'Fear not, for behold, I bring you good tidings of great joy, unto you is born this day, in the city of Da'vid, a Sa'vior, which is Christ, the Lord. Ye

will find the Babe wrapped in swaddling clothes and lying in a manger.'

"When the shepherds recovered from their surprise they said: 'Let us go to Beth'le-hem and see whether these things are true.' So they made haste and, going to Beth'le-hem, found Ma'ry and the child, just as the angels had said they would.

"And now, Uncle John," said Pau-line', "what about Christ'mas day, don't it have something to do with the birth of Je'sus?"

"Yes, my girl, it has everything to do with it. Christ'-mas means Christ's day. This is why we celebrate the day with gifts. Je'sus was God's gift to the world, bringing 'peace on earth and good will to men.' "

QUESTIONS FOR CHAPTER I

What were the names of Uncle John's nephew and niece?
Why do we keep Sunday?
Why do we call Jesus' country the Holy Land?
How many miles long and wide is the Holy Land?
What kind of fruits grow there?
In what village did Jesus' parents live?
Where did they have to go to pay their taxes?
What happened while they were in the stable?
How did the shepherds find it out, and what did they do?
Why do we give gifts on Christmas Day?

THE MAGI ON THE WAY.

CHAPTER II

JE'SUS EIGHT DAYS OLD

Afternoon Lesson

Paul and Pau-line' were so much pleased with the story of the morning that, at the appointed time for the afternoon lesson, they drew up the big chair and called to Uncle John saying: "If you don't hurry, Uncle, you will be late."

"Well," said Uncle John, "I am glad you liked the morning lesson. This afternoon we will begin with the life of Je'sus at the time he was eight days old.

"The shepherds, you remember, found Him, on His birthday, lying in a manger. Being a mere mite of a baby, nothing of special interest happened until he was eight days old; then He made His first journey in the world.

"The Jew'ish law then, as it does to-day, compelled parents to take every boy to a Jew'ish priest at the age of eight days and bestow on him a name.

"Jo-seph and Ma'ry, like other Jew'ish parents, took their little son to the temple for this purpose.

"That reminds me," said Uncle John, "can you tell me who gave Je'sus His name? His mother did not, neither did His father." Pau-line' suggested that God did. Paul thought it was not possible. "Yes," said Uncle John, "God gave Him His name, which means Sal-va'tion. This is why He is spoken of as the Sa'vior.

"Before Je'sus was born," continued Uncle John, "God sent an angel to tell Ma'ry that she was to have a son and that she was to call His name Je'sus.

"Now that we have learned how Je'sus was named, would you not like to know how He was dressed when His parents brought Him to the temple?"

"Yes," chimed in both the children.

"Well," said Uncle John, when the angels told the shepherds that Je'sus was born, they spoke of the manner in which the babe would be dressed. They did this so the shepherds would not look for some one dressed in fine clothes. Let us turn

FIELD OF THE SHEPHERDS.

to Luke 2:12 and read what he says: 'And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes and lying in a manger.'

"Swaddling clothes," said Uncle John, "is really nothing more than a bandage wound around the body from head to feet. The little children of that day, as are many Eu-ro-pe'an children of to-day, could not move hand nor foot. Parents in A-mer'i-ca are much wiser and a babe here is as free to kick as he is to crow and laugh.

"Now that you know the meaning of swaddling clothes, I

am sure you will never forget how Je'sus was dressed when Jo'seph and Ma'ry took him for the first time to the Tem'ple.

"You ought to know, also," said Uncle John, "about two people who saw Je'sus and His parents in the Tem'ple at this time. One was a good man named Sim'e-on, the other a good woman named An'na. God had told Sim'e-on once upon a time that he should see the Sa'vior before he died, so whilst the parents of Je'sus were in the Temple, God told Sim'e-on to go up there. He did so. Then God spoke again saying: 'The little child you see before you is Je'sus, the Sa'vior of the world.'

"Sim'e-on was so glad that he hurried forward and took Je'sus in his arms and looked into His face. He then said to God: 'Let me depart in peace for Thou hast kept Thy promise.'

"Whilst Sim'e-on was talking, An'na came into the Temple and God spoke to her also. She gave thanks because Je'sus had been born. An'na talked with the strangers near, telling them whom the Babe was and what a great work He would do when He became a man.

"This visit at the Tem'ple was the first great day in Je'sus' life, and yet it was not the greatest, as we shall see further on."

Here Uncle John stopped, for he was very tired, but the children, Paul and Pau-line', could not resist asking where Je'sus went after leaving the Tem'ple. Uncle John said: "I am glad you asked that question. You will be pleased to know that the parents' visit at the Tem'ple, among the great people, did not wean them from their simple life in Beth'le-hem. They went back there as soon as their duties were over at the Tem'ple."

QUESTIONS FOR CHAPTER II

When Jesus was eight days old where did his parents take him?

How did Jesus get his name?

Tell about swaddling clothes.

What old man and woman saw Jesus and his parents in the temple, and what did they do?

CHAPTER III

THE WISE MEN

Morning Lesson—Second Sunday in January

When the children sat down for the second Sun'day morning talk, Pau-line' said: "Uncle John, I think you look better than you did last Sun'day." "Yes," said Uncle John, "I feel much stronger and I am happy that we can go on with our lessons.

"We shall talk to-day about some Wise Men, called the Ma'-gi, who came from a far eastern country to Beth'le-hem to find the child Je'sus. These Wise Men not only read the great books of the world, but studied the heavens and led most holy lives. They were giving special attention just then to the stars, for the Old-Tes'-ta-ment said that a Sa'-vior would one day be born, and, in order that all men might know when His birth took place, a wonderful star would be seen in the sky.

"A new star had now appeared on the horizon, so these Wise Men started in search of the Sa'vior taking the Star as their guide.

READING THE LAW.

WISE MEN FROM THE EAST.

They followed it night after night and rested themselves and their camels during the day. You can imagine their anxiety lest they should lose sight of it.

"Following where it led, they came to the city of Je-ru'sa-lem. Here, Her'od, the king of the Jews, lived. Now, these Wise Men felt that so great a man as the King could surely tell them something definite about this Child, or if the king could not, possibly the scholars of the great city could.

"So they sought an early audience with the King. When he heard their story he was sore afraid lest the people would make this Babe, whom the Wise Men told about, their king. Her'od hastily excused himself from the Wise Men of the East and summoned the scholars of his kingdom together. When they were before him he asked if they knew the prophesy

concerning the Mes-si'ah, and where and when He was to be born.

"The scribes turned to their scrolls, which were used in those days for books and, finding the passage which told *where* Je'sus was to be born, read it to the King. When Her'od heard it he dismissed the scholars of his own kingdom to talk privately with the Wise men from the East.

"When alone with them he again asked about the 'star' and particularly *when* it first appeared.

"You see, Paul and Pau-line'," said Uncle John, "the king was a bad man and had a special reason for asking *when* the 'star' first appeared. Had the wise men known him better, they would have answered more discreetly; but they were good and in their goodness told the King all about the 'star' and what it meant.

"When Her'od had learned all that he desired he sent these Wise men away, saying: 'When you have found the Babe, let me know and I will go and worship Him also.' "

"Oh, I begin to understand," said Paul, "Her'od said one thing but meant another, did he not, Uncle John?" "Yes, my child," said Uncle John.

"Now, when the night came, the Wise Men started on their journey and lo, the star which had led them thus far again went before them until it stood over Beth'lehem where the child was.

FLIGHT INTO EGYPT.

"When the Ma'gi

saw the star stand still they greatly rejoiced, for they knew their journey was completed. They then went in and saw the young child with Ma'ry, His mother, and fell down and worshipped Him. After this they opened their treasure sacks and presented Him with gifts of rare value.

"They expected to return by way of Je-ru'sa-lem to tell the king the news, but on the last night, previous to their departure from Beth'le-hem, God appeared to them in a dream, telling them not to see the king for he only wished to know about Je'sus that he might kill him. After this dream they decided to go home another way.

"God also appeared to Jo'seph in a dream, telling him about Her'od and that he was planning to take the life of Je'sus. God said: 'Take Ma'ry and the young child to E'gypt and stay there until I send you word to come back to the Ho'ly Land.'

"Her'od waited for sometime for the Wise men, but when he saw them not, he sent his soldiers to Beth'le-hem with instructions to kill all children under two years of age. By so doing he felt he would surely kill the child Je'sus."

"I don't wonder," said both children, "that the people wanted another king." "Yes," said Uncle John, "they wanted it and later it came to pass. God does not long permit wrong to go unpunished."

QUESTIONS FOR CHAPTER III

Whom did Uncle John say he would talk about in this lesson?

What were they looking for?

What had appeared in the Heavens?

Did the wise men travel in the day or in the night?

Of whom did they inquire about the child at Jerusalem?

How did Herod feel and what did he do after hearing the wise men's story?

What did Herod tell the wise men to do when they found the babe?

What did the wise men do when they found Jesus?

Why did they not go back by Jerusalem and tell Herod the news?

CHAPTER IV

THE HOMES AND CHILDREN OF NAZ'A-RETH

Afternoon Lesson

When Uncle John was seated for the afternoon lesson Paul said: "Uncle John, do you think Her'od could have been a good boy when he turned out to be so bad a man?" "Yes," said Uncle John. "He was a bright, good, handsome boy, and at first promised to turn out the best of kings, but little by little he let the evil come into his life, and it overwhelmed the good.

AN EARLY STUDENT.

"And now," said Uncle John, "we have something pleasant as well as sad to think about this afternoon. We are going to talk about the home life and children of Naz'a-reth where Jes'us lived when a boy.

"First, let us turn to the map of E'gypt, in northern Af'ri-ca, where Jo'seph and Ma'ry went with Je'sus, at the time they left Beth'le-hem, to avoid the wicked Her'od. They did not have to stay long in E'gypt for God sent Jo'seph word

THE BOYHOOD OF CHRIST.

that Her'od was dead and he could return. On leaving E'gypt, Jo'seph and Ma'ry started directly for Beth'le-hem, which place they thought of making their future home, but for some reason changed their minds and went to Naz'a-reth, the place from which they started before going to pay their taxes.

"When they had gotten as far as the borders of Gal'i-lee, the country in which Naz'a-reth is located, they entered a beautiful plain covered with wheat. Crossing this plain, they came to some hills which were broken by a deep gorge. They followed this pass till they came to a road at the junction of which they found two fine wells of water. Here the shepherd boys frequently brought their sheep to drink. From these wells the women of Naz'a-reth also carried water in large earthen vessels to their homes.

"After Jo'seph and Ma'ry had rested, they continued their Journey down the road until they came to a little valley. Straight ahead stood Naz'a-reth on the side of a hill.

"Here," said Uncle John, "is this little city of Naz'a-reth,

where Je'sus lived during the first thirty years of His life. You can imagine how glad everybody was to see Jo'seph and Ma'ry and the new boy baby.

"Has Naz'a-reth changed any since Je'sus lived there?" asked Paul. "No," said Uncle John, "I don't think so. Some of the houses have crumbled and gone, others have been built, but after all it is about the same. As we look upon the homes and see the children at play our eyes view the very things Je'sus loved. The people of Naz'a-reth had at that time, and do have to-day, gardens about the homes. These were fenced in by hedges of cactus.

"The children are of a dark complexion, their cheeks red, and their eyes are dark and shining. They are full of laughter and song.

"The games even must have been dear to the heart of Je'sus, for, when grown, He talked about them. Each child wore a turban of scarlet on the head and a loose garment over the body, girded by a sash of many colors." "How funny," said Pau-line', "why the children must have looked like butterflies flitting over the hill sides." "Yes," said Uncle John, "I think so, and free, too, as the butterflies; but let us go to one of their homes.

"The houses are square and covered with vines. You can almost hear the doves cooing, there are so many flitting about. When a child who has been out of doors wishes to enter the house he takes off his sandals and leaves them at a convenient spot, to again replace them as he re-enters the garden.

"There are no carpets on the floor but plenty of mats and numerous rugs are hung on the walls. Near the door, just inside, are great porous water pots filled with water. The mouths of the vessels are covered with branches of fresh leaves, to keep the water cool." "And does this keep the water cool?" asked Pau-line'. "Yes, it helps, although it is not all due to branches, it is partly due to evaporation," said Uncle John.

"Another strange thing about the homes is a shelf running all the way around the room. On this shelf are placed the quilts and rugs which serve as bed clothes. On this same shelf but at the rear of the room are placed the pots, kettles, cups and utensils used in cooking and house keeping.

"There are few ornaments in the room, a hanging lamp for night and the dark days, and a large painted chest in which are stowed the valuables of the family.

"When it is time for a meal a low stool is placed in the center of the room, upon which is set the vessel containing rice, meat, fruit or other edibles. Before the meal, the hands are washed, each dipping into the dish in common. When the meal is finished the hands are again washed.

"It was in a home like this," said Uncle John, "that Je'sus the Sa'vior of the world lived for many years."

QUESTIONS FOR CHAPTER IV

What kind of a boy was Herod?
Where did Joseph and Mary go when Herod tried to kill Jesus?
Did they stay there long?
Why did they not go back to Bethlehem to live?
To what place did they go?
Does Nazareth look now much like it did then?
How do the children look there to-day?
How did they dress in Jesus' time?
Tell about the houses in Nazareth.
How did they keep their water cool?
Tell how they keep their bed clothes and other things.
Did they eat their meals on tables with knives and forks in Palestine?
Tell how they did it.

CHAPTER V

JE'SUS AT TWELVE YEARS OF AGE

Morning Lesson—Third Sunday in January

When Uncle John sat down with Paul and Pau-line' for the third morning talk he said: "A number of years have now passed since Je'sus came to Naz'a-reth, and our lesson to-day finds Him twelve years of age. During these twelve years He did pretty much the same as boys do to-day. He ate, slept, played, and, as soon as He could speak, His mother taught Him to pray. But at last He is twelve years of age, and a change comes into His life. In that country a boy of twelve does much the same as a boy with us at twenty-one. He begins to think about a trade or a profession or some kind of life work.

"Je'sus chose a trade, that of a carpenter. He selected this trade in all probability because His father before Him was a carpenter. The carpenters of that day, though, did not have the perfect tools we have, and on that account could not accomplish as much work. The saw which they used only cut when they drew it up; our saws, you know, cut both ways, when we push them down and when we draw them up. This enables us to do twice the work with our saws that Je'sus and His father did with theirs, for we gain an extra stroke.

"In addition to having a trade," said Uncle John, "a boy at twelve was expected to go with his parents once a year to the Tem'ple at Je-ru'sa-lem, the central Church of the Jew'ish nation, to celebrate the Feast of the Pass'over. This Feast of the Pass'over was the commemoration of an event which took place long years before Je'sus was born."

"Tell us about it," said Paul. "Well," said Uncle John, "a certain Pha'raoh was at one time king of E'gypt, and he refused to let God's chosen people go out of his land into the

JESUS ON THE WAY TO JERUSALEM.

FROM PAINTING BY O. MENGELBERG.

Ho'ly Land. He wanted them to work as slaves. Pha'raoh promised again and again to do so, but each time broke his promise. God at last sent His angel to slay the first born of every E-gyp'tian house, with instructions to pass over the houses of the Children of Is'ra-el. The Jews never forgot God's

JUDEAN HILLS AND VALLEY OF HINNOM.

goodness in protecting them and they celebrated it once each year, calling the celebration the Feast of the Passover, signifying that the angel "passed over" the houses of the Jews.

"This festival," said Uncle John, "was at that time and is to-day, the greatest event in Jew'ish history.

"These annual visits to Je-ru'sa-lem were great treats to both old and young. People everywhere went from far and near. The journey was like a picnic, extending over many

days. Some walked, others rode, everybody got acquainted. At meal time they spread the food on the ground just as we do to-day when we go out camping. For shelter at night they made booths by putting up poles and covering them with branches from the trees.

"From Naz'a-reth, where Je'sus lived, it was about one week's journey to Je-ru'sa-lem. During Pass'over week the people who lived in Je-ru'sa-lem welcomed either friend or stranger, but most of the visitors preferred to remain at night in the booths outside of the city.

"Je-ru'sa-lem was the largest and most beautiful city of that country. To protect it from enemies a high wall had been built around it many centuries before. The gates were opened at sunrise and closed at sunset. It is supposed that Je'sus remained with His parents and relatives outside the gates.

"While on these visits to Je-ru'sa-lem, Je'sus was given great freedom. He was permitted to go and come as He pleased. Every one present seemed like friends, so the parents gave little thought as to what Je'sus was doing. Even in starting for home they did not at first discover that He was not with the party. In fact, it was bedtime before He was really missed.

"Jo'seph and Ma'ry then became alarmed and returned in great haste to Je-ru'sa-lem. They hunted everywhere for two days, but did not find Him. They then went on the third day up to the Temple, and to their keen surprise and delight, found Him talking to the great scholars of the world. His knowledge and learning was such that all who heard Him marvelled at His understanding.

"As soon as the parents had opportunity, they told Je'sus of their great anxiety, but He seemed calm and simply said, 'Do you not know that I must do my Heavenly Father's work?'

"This answer of Jesus is hard for us to understand," said Uncle John, "but Je'sus meant that He was filled with God's

FINDING OF CHRIST IN THE TEMPLE.

FROM PAINTING BY W. HOLMAN HUNT.

OUTER COURT OF THE TEMPLE.

love and now that He was a man, even though small, He wanted to work for God.

"We have no account of the homeward journey from Je-ru'sa-lem, yet very probably the friends waited for Jo'seph, Ma'ry and Je'sus, and all returned together to Naz'a-reth."

QUESTIONS FOR CHAPTER V

How old was Jesus in this lesson?
Was he like other boys when he was growing up?
What trade did Jesus choose?
Tell about the tools the carpenter used.
Where did Jesus go with his parents at twelve years?
Can you tell about the Passover as Uncle John told it?
How long did it take them to go to Jerusalem?

THE RETURN FROM JERUSALEM.

FROM PAINTING BY FERDINAND, COUNT OF HARRACH

CHAPTER VI

JE'SUS' LIFE IN NAZ'A-RETH

Afternoon Lesson

When the three, Uncle John, Pau-line' and Paul were seated for the afternoon lesson, Pau-line' said: "Uncle John, I wish I could have seen the people going up to Je-ru'sa-lem. What a good time they must have had, eating and camping out."

"Yes, it was no doubt pleasant," said Uncle John, "and I have often wished I, too, might enjoy this same treat with a company of friends. You know, Pau-line', that the Jews make the same trips now, once a year, as they did in Je'sus' time. Maybe we shall, some day; who knows?

"We are going to talk this afternoon about the way Je'sus was trained for His great life work," said Uncle John. "The trade which He learned was a fine education in itself, but to see Him at His best we must look at other things in His life, those things which especially prepared His mind for the field of usefulness in which we know Him best.

"In His talks, recorded in the New Tes'ta-ment, we find that He knew all about everything. He often refers to goods bought and sold, to fish, to pearls and all other things found in the market place. From this we conclude He often went to what the orientals call the bazaar, and there saw all the trade of the town and the strange merchants who came from afar to show their wares. He saw their goods, heard of their country and listened to the stories of far away things. All of this became school books to Him.

"In other chapters in the New Tes'ta-ment He speaks of the evening and morning sky, the ravens, the sparrows and the flies; He speaks of thorns, figs and thistles; He talks about

wells, about garments and home life. All this study of nature, of things and men, was not only good to know but trained His mind.

"The language which Je'sus spoke was the language of the country, a Sy'ro-Chal-da'ic, but from His sermons we know that He understood the He'brew and Greek languages, for He quoted from both. He'brew was a dead language at the time Je'sus lived, the same as it is to-day; it was preserved in writing but was no longer spoken.

"We suppose that Je'sus was helped by His father and mother in getting His education. The only book, to our knowledge, that Je'sus ever studied was the Old Tes'ta-ment; this His mother taught Him to read when He was very young, so we can see how great an education one can get by a thorough study of the Bi'ble and of nature, the two sources which carry us to God, the giver of all good gifts.

"Je'sus had so great an education that when He talked to people they frequently said, 'where did He get all of this learning, for we know, He has never been to school. He tells about things we do not find in books, nor do we hear them from scribe or priest."

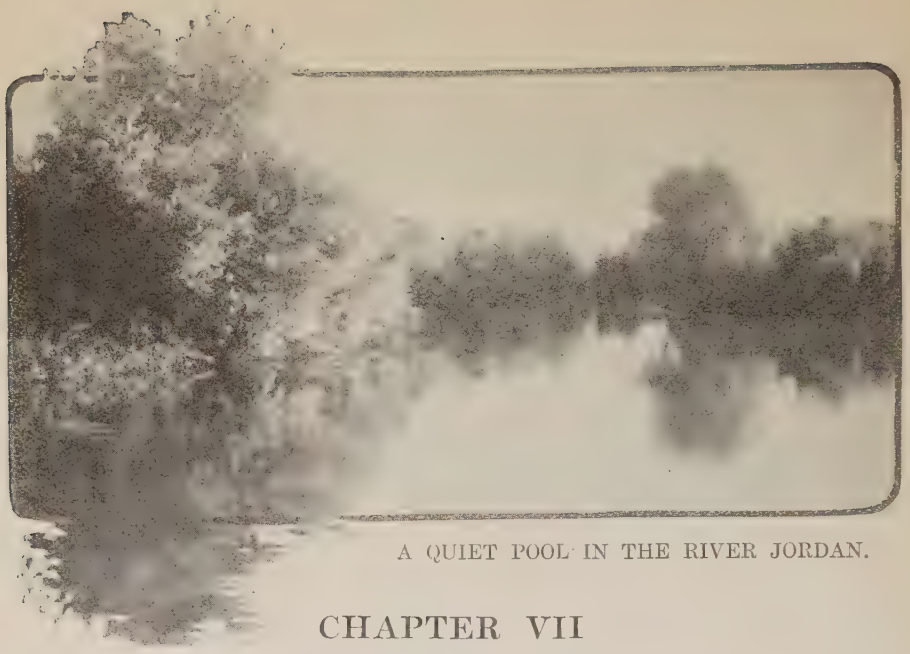
CHURCH OF THE ANNUNCIATION—NAZARETH.

"But, Uncle John," said Paul, "perhaps Je'sus traveled and got His knowledge." "Yes, my little friend," said Uncle John, "to

travel is a great education, but Je'sus remained at home. Had He been away His town people would not have shown surprise. To them His thoughts and language were nothing short of wonderful. So you see it is not necessary for men to travel in order to become wise, although we will admit it is an easy way to get an education; yet Je'sus chose the other method, perhaps from necessity, for he was poor. Nor is it necessary, in order to be a great man, to be a prominent one. Je'sus was modest and almost unknown, yet no man was so great a speaker, so great a scholar, so great in good deeds, so great in love, so great in forgiveness. You will remember His last moments on the cross, referring to His enemies, when He said: *'Father, forgive them, for they know not what they do.'"*

QUESTIONS FOR CHAPTER VI

Do the Jews still go up to Jerusalem as they did in the days of Jesus?
How did the boy Jesus gain such great knowledge?
What all did Jesus speak about?
In what languages did Jesus speak?
How did Jesus get his education?
Was Jesus a traveler?



A QUIET POOL IN THE RIVER JORDAN.

CHAPTER VII

THE BAPTISM OF JE'SUS

Morning Lesson—Fourth Sunday in January

All during the week Paul and Pau-line' kept referring to the way Je'sus had studied the clouds, the stars, the flowers, the trees, the rocks, the winds, the rains, the corn and the fields in general.

The farm had become more beautiful to them for they had begun to look upon it as a school in which God taught. They felt, in a way, that they were learning those things which Jesus had learned. So they told Uncle John that this week had been most pleasant because of their new interest in things.

"We are going to talk to-day," said Uncle John, "about a cousin of Je'sus, whose name was John, and known as 'John, the Bap'tist,' a name, no doubt, given him because he baptized many people and among them, Je'sus.

"John's mother was named E-liz'a-beth and his father Zach-a-ri'as. Before his birth an angel had been sent by God

JOHN THE BAPTIST IN THE WILDERNESS.

FROM THE PAINTING BY SIR JOHN GILBERT, R. A.

to tell Zach-a-ri'as that he was to have a son; that he was to call his name John, and that he would become a wonderful man and do a great work.

"This message of the Angel pleased E-liz-a-beth' very much. So when John was born they took pains to train him to worship God.

"Like Je'sus, John was raised in the country. He never drank in-tox'i-cat-ing drinks and ate only plain healthy food.

"When he became a man he chose to preach and to live alone in the woods, where he could get pure air, and, where, too, he could be quiet and near to God.

"His clothing was very simple. He wore no shoes upon his feet and only a coat of camel's hair across his back. His food consisted of locust and wild honey. He was, probably, the least artificial man that ever lived.

"When he began to preach great crowds came to hear him; soldiers and people of all ranks.

"He had such power that the greatest men of the kingdom asked him if he were the Mes-si'ah. He said, 'I am not, but as the courier goes before the king, telling the people that the king is coming, so do I run before the Mes-si'ah to tell the people that He is coming.'

"Although Je'sus and John were cousins, and although God has designed that John should announce Je'sus as the Mes-si'ah, we judge they had never met until Je'sus, at the age of thirty, came to the river Jor'dan to be baptized.

"God had given John a secret sign by which he might know the Mes-si'ah. This sign was a white dove, meaning the descent of the Spir'it of God.

"One day, a little while after John's talk with the people about his being the forerunner of the Mes-si'ah, he met a Man to whom his heart went out in great love and awe.

"Soon after the meeting this Man requested John to baptize Him, but John said, 'I am not worthy to baptize Thee.' The stranger then told John that He wished it as an example in God's work. Then John did as the Man wished.

"Now, as John was baptizing Je'sus, the heavens opened and the Spirit of God in the form of a dove descended on Him, and John then knew that the Mes-si'ah of the world stood before him.

"Although John was about Je'sus' age, thirty years old, his mission in life was fulfilled. He had been born to announce Je'sus' coming.

"Je'sus had yet His work to do—the work of a life—and only three years in which to do it.

"At some other time," said Uncle John, "I shall tell you how John lost his life, and what great and beautiful things Je'sus said of Him.

QUESTIONS FOR CHAPTER VII

What did Paul and Pauline think about during the week?
About whom did Uncle John tell them in this lesson?
Who were John's father and mother?
What strange thing happened before John was born?
What is said about John's eating and drinking?
What did he do when he became a man?
Tell where he lived and how he dressed and what he ate.
What did he say to the people that thought he was the Messiah?
How was John to know Christ when he came?
What happened when he was baptizing Jesus?

CHAPTER VIII

THE TEMPTATION OF JE'SUS

Afternoon Lesson

"Je'sus," said Uncle John, "was now ready for His great work in the world. John had announced His coming, and the dove had been sent from God to prove His Mes-si'ah-ship.

"The next step which God took was to lead Him up into a wilderness, to prove to the world that temptation could be resisted. Je'sus had been in the wilderness forty days and had eaten no food, nor did He hunger during that time, but when the forty days were ended, He began to grow hungry.

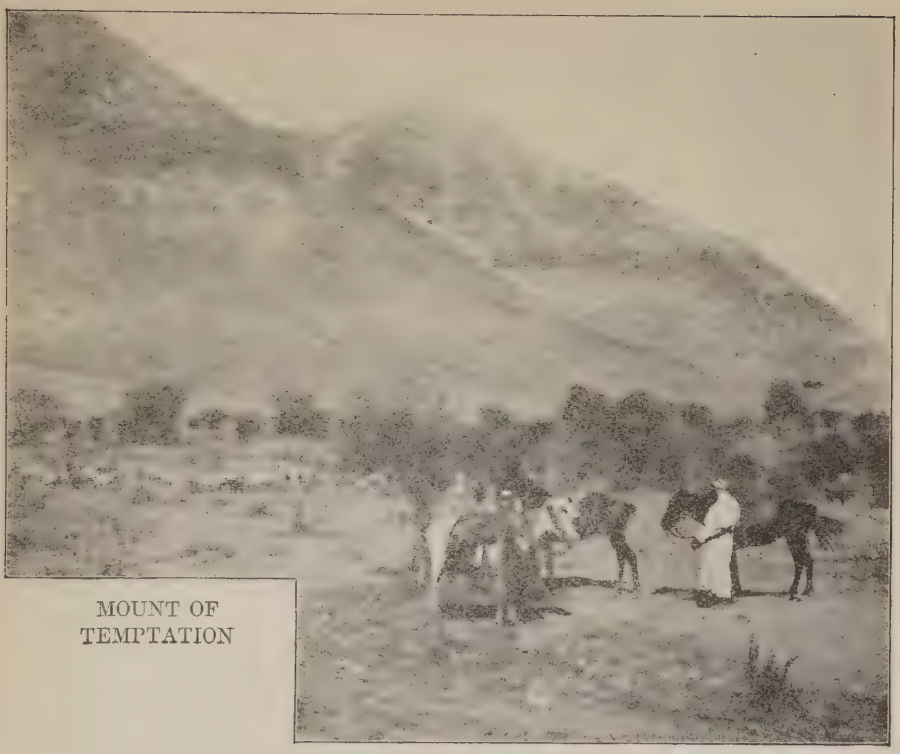
"Then Sa'tan, feeling it was his opportunity, said to Je'sus: 'If you really are the Son of God, command that these stones be made bread.'

"Je'sus was hungry," said Uncle John, "but it was not right for Him to get rid of hunger by performing a miracle just for a selfish purpose, so He said to Sa'tan: 'Man does not live by bread alone but by the word of God.'

"Then Sa'tan, being determined to overpower Him, took Him to the top of the Temple, saying: 'Cast thyself down from this point and prove to me that God really does give His Angels charge concerning you.' The reply of Je'sus was: 'It is a better thing to trust my Father than to coerce Him to save me.'

"The Ad'ver-sa-ry then resorted to the greatest temptation known to man. He showed Je'sus all the kingdoms of the world in a moment of time and said: 'If you will worship me I will give you all these kingdoms, their people and their wealth.'

"Je'sus, although poor in worldly goods, quickly answered: 'Thou shalt worship the Lord, thy God, and Him only shalt thou serve!' "



MOUNT OF TEMPTATION

"Wasn't He grand," said Pau-line'. "Indeed, He was," said Uncle John, "but you see, Pau-line', that this adversary that came to Je'sus is just the same unseen foe that comes to you and me when we are sick, hungry, angry, or when we desire riches and power. Strange that he comes at our weakest moment, but with his shrewd eye he sees when we can best be led astray.

"After the adversary left," said Uncle John, "God's angel came to the wilderness and ministered to Je'sus. From this time on, Je'sus gave up His life as a carpenter and became the Sa'vior of the world, going from the wilderness to the river Jor'dan to begin the selection of His A-pos'tles."

CHAPTER IX

JE'SUS CALLS HIS FIRST APOSTLES

Morning Lesson—First Sunday in February

"Uncle John," said Paul as they assembled for another morning lesson, "I have been thinking all the week of Je'sus' great battle with Sa'tan and how he won it."

"I have been thinking," said Pau-line', "how we ever spent our Sun'days before Uncle John came."

"And I have been thinking," said Uncle John, "what a delight it is for me to go over these stories with such appreciative children. This morning we shall see how Je'sus called His A-pos'tles.

"The day before He left the wilderness, where He had been tempted by Sa'tan, a committee of great men went to the river Jor'dan to see John, The Bap'tist, and to find out, if possible, who he really was.

"They said to John: 'Are you Mo'ses, E-li'as, the Mes-si'ah, or One of the Proph'ets?' John said he was none of these, but repeated what he had told them before—that he was the one chosen of God as a forerunner of the Mes-si'ah. He also told them that he had seen the Mes-si'ah and then explained *how* he knew that *Je'sus* was the Mes-si'ah.

"The day following this interview Je'sus appeared and John said to the people about: 'Behold the Lamb of God.' The next day Je'sus again appeared and John again stated the fact that Je'sus was the Mes-si'ah.

'When John repeated this the second time, two young men standing near followed Je'sus, one was John (not John the Bap'tist, but another John, afterward called John the Beloved Dis-ci'ple) and the other was An'drew. Both were fishermen by trade.

"When Je'sus saw them following Him He turned and said: 'Whom seek ye?' In their embarrassment they hardly knew what to say, so they answered Je'sus by asking Him where He lived. Je'sus very kindly said to them: 'Come and see.' They at once accepted His invitation.

"Now, Je'sus," said Uncle John, "had no home, for He was travelling from place to place, but in all probability He had constructed a booth on the banks of the river Jor'dan and made this His home during His short stay. On the occasion of this visit Je'sus talked with John and An'drew regarding His future work.

"The two were so interested that An'drew went back and told his brother Si'mon that they had found the Mes-si'ah and Si'mon came to see Je'sus. The visit so pleased him that he, as well as John and An'drew, became followers of Je'sus.

ONE OF THE DISCIPLES WHOM JESUS LOVED.

"Je'sus, the next day, left the River Jor'dan and journeyed to the north. On the way He met another young man whose name was Phil'ip. Je'sus said to Phil'ip: 'Follow me,' and he did so.

"Phil'ip was so much pleased with the Sa'vior that he went to Na-than'a-el, a stud-

ious young man, and told him about Je'sus. Na-than'a-el immediately asked where Je'sus came from. Phil'ip replied from Naz'a-reth. Na-than'a-el then asked whether anything really great could come from so small a town. Phil'ip was not surprised at this question, for while it often happens that the greatest men are from country districts, yet it takes a longer time for their fame to spread, so Phil'ip replied: 'Come and see.'

"Na-than'a-el was so impressed by Phil'ip's straight-forward answer that he went at once to see Je'sus.

"Je'sus, on meeting Na-than'a-el, made some remarks about Na-than'a-el's former actions. This surprised Na-than'a-el. He began to wonder how Je'sus could know so much.

"Je'sus, reading his thought, said, 'I saw you, Na-than'a-el, sitting under a fig tree before Phil'ip asked you to come and see me.' The power to see those absent settled the question in Na-than'a-el's mind. He at once cast his lot with Je'sus and became another of His A-post'les.

"Je'sus had now gathered five A-pos'tles: John; An'drew; Si'mon; the brother of An'drew, whom Je'sus called Pe'ter; Phil'ip and Na-than'a-el, also called Bar-thol'o-mew. These were Je'sus' first A-pos'tles."

QUESTIONS FOR CHAPTER IX

Who came to visit John in the wilderness?
What did they ask him?
What did John answer them?
What did John say when Jesus came the next day?
Who followed Jesus?
What did Jesus say to the two men?
Where did John and Andrew go with Jesus?
Tell how Simon and Philip also became followers of Christ.
Tell about Nathaniel and how he happened to come to Christ.
Tell of the conversation between Jesus and Nathaniel.
Name the five apostles whom Jesus now had.

CHAPTER X

THE FIRST MIRACLE

Afternoon Lesson

In the afternoon Uncle John said: "We are now going to talk about Je'sus on a festive occasion. We have seen Him in hours of thoughtfulness, in temptation, in selecting some of His helpers, and now we will see what He does at a marriage feast.

At this point, Pau-line' said: "Excuse me, Uncle John, but do you think it is true that Je'sus never smiled?" "No, my dear," replied Uncle John, "I don't think that at all. Je'sus had a beautiful face, and I am sure that, while it was thoughtful and frequently sad, it was sometimes full of joy."

"I am glad to hear you say that," said Paul, "for it seems nicer to think of Him that way than to think of Him as always sorrowful."

Uncle John then said: "We are going to talk this afternoon of one special happy occasion in Je'sus' life—the wedding of a young woman, a friend of His, who lived in Ca'na.

"But before telling you about the wedding of Je'sus' friend perhaps you would like to know," said Uncle John, "something about the wedding ceremonies of those days." "Indeed we would," chimed in both Paul and Pau-line'.

"Well," said Uncle John, "it was customary for the groom and his friends to go in grand array to the home of the bride. In case the wedding took place in the evening they carried torches, otherwise they carried garlands of flowers.

"When the groom's party could be seen in the distance it was customary for the bride's watchers to cry out: 'The Bridegroom cometh, go ye out to meet him.' Then the bride's friends trimmed their lamps or took their garlands and went out to meet the groom and his party.

THE WEDDING AT CANA AND JESUS' FIRST MIRACLE.

"On their arrival at the house the father of the bride, to show his approval, took a sash from off his shoulder and put it upon that of the groom. Next he handed him a sword, which declared stronger than words that he now looked to him to defend the daughter with his own life. After this ceremony the guests were usually invited to a feast, the festivities often lasting a number of days.

"Now, this wedding," said Uncle John, "which Je'sus attended was of a similar character. We are told that He was not only invited, but that Ma'ry, His mother, and His newly made friends, John, An'drew, Si'mon, Pe'ter, Phil'ip and Nathan'a-el were among the guests. The company was a large one and the feast continued many days—so long indeed that the wine which was used freely at feasts in those days, became exhausted.

"Now, at this point, the mother of Je'sus, knowing that the wine was exhausted and that the family were poor, said in a low voice to Je'sus: 'They have no more wine.'

"It so happened," said Uncle John, "that there stood, close by, six stone jars. Je'sus told the servants to fill them with water. They did so. Drawing out some He said: 'Go carry this to the master of the feast.'

"The wine was of so fine a quality that the governor, who had charge of the feast, said to the bridegroom: 'This wine is more excellent than any we have yet had. Indeed you have done what is not customary, you have saved the good wine until now.'

"This," said Uncle John, "was the first wonderful thing Je'sus did on earth, and it is called His first miracle. He performed it for two reasons: first, to make people happy; secondly, to prove to His A-pos'tles that He was the Son of God.

Sunday night, lunch being announced, Uncle John arose to go when Paul said: "Doing wonderful things is called a mir-

acle then is it, Uncle John?" "Yes, my boy," answered his Uncle, "doing things by God's power, not by natural means, is called a miracle. We will learn of many great miracles Je'sus did as we go along."

QUESTIONS FOR CHAPTER X

What did Uncle John say he would tell them about in this lesson?
What did Pauline ask Uncle John, and what did he answer?
How did a young man prepare for his wedding?
What did they carry?
What did the bride's friends and the bride's father do?
How long did the wedding feast last?
At this feast what came out?
What did Jesus' mother do?
What did Jesus tell the people to do?
What strange thing happened when they obeyed Jesus?
Tell what the governor said.
What is a miracle?

FOUNTAIN IN THE SECHEM VALLEY.

CHAPTER XI

CLEANSING THE TEMPLE

Sunday Morning—Second Sunday in February

"This morning we go with Je'sus to the Sea of Gal'i-lee, a body of water you hear a great deal about in our Sa'vior's life," said Uncle John. "This sea has a number of names, but it is known best as the Sea of Gal'i-lee.

"It was twelve miles long and six miles wide; its deep blue waters furnished food for all inhabitants around. There were at this time 4,000 boats on its waters and a number of lovely cities on its bank; flowers and fruit everywhere abounded, also birds of beautiful plumage. Four out of the five A-pos'tles, whom Je'sus had already selected, lived on its shores.

"As the A-pos'tles had gone with Je'sus to Ca'na, so now they go with Him to Ca-per'na-um, a city located on the shores of this famous Sea of Gal'i-lee. They did not, however, remain long in Ca-per'na-um, for Je'sus had planned to go down to Je-ru'sa-lem to attend the Feast of the Pass'over.

"It was in the celebration of this same Feast, The Feast of the Pass'over, that Je'sus was lost when twelve years of age.

"So Je'sus left Ca-per'na-um and, with His disciples, went down to Je-ru'sa-lem to observe this feast with His nation. The feast proper was held at the Tem'ple, the great central Jew'ish place of worship. The building was magnificent beyond description, a sort of palace and church combined. It contained many rooms and several courts. Here, all day long, sacrifices of oxen, sheep and doves were offered.

"Jews, coming up from other lands, brought foreign money with them, which had to be exchanged for the coin which

CHRIST CLEANSING THE TEMPLE.

passed in Je-ru'sa-lem. All this extra trade made a busy city of Je-ru'sa-lem.

"Now, a part of the Tem'ple was called the Court of the Gen'tiles, which meant that others besides Jews could enter it, yet every part of it was considered holy.

"Instead, however, of keeping it holy, the money changers, in their desire to get rich, went into the Court of the Gen'tiles and placed tables with money piled thereon, and not only des'e-crat-ed it but charged the people ex-or'bi-tant tariff for exchanging money.

"Pigeon merchants also went up to the Temple with hundreds of doves, as also did the cattle merchants. Altogether it made the Temple more like a market place, in the open street, than a place of worship.

"When Je'sus saw this He drove the men out and compelled them to take out the sheep, oxen, tables and money. He cleared it all out.

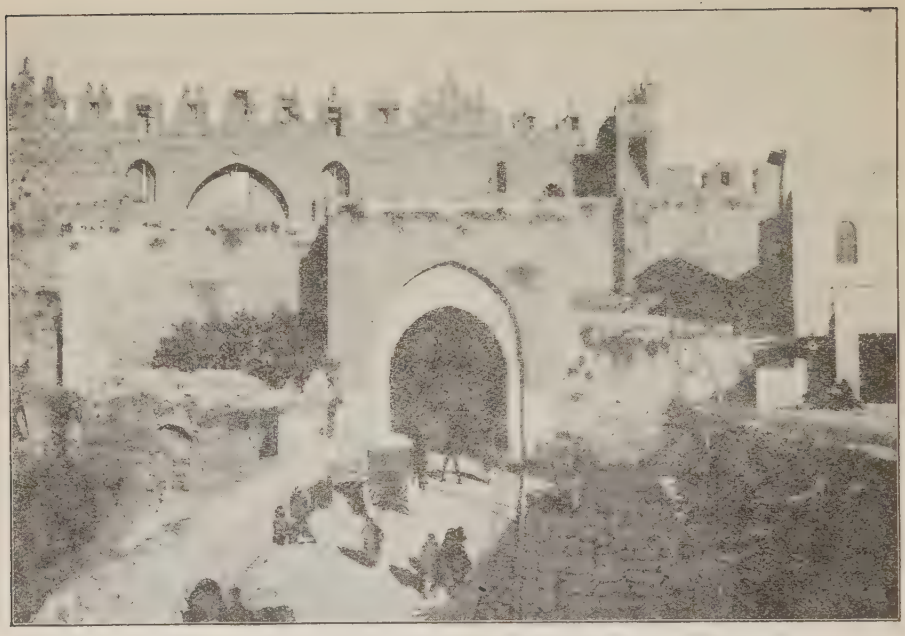
"Naturally, these merchants did not like it, and they asked Him by what authority He did this work and what sign He could show them that He had a right to do such a thing.

"Je'sus' answer was a strange one and no one could understand it at that time, but it was plainly understood three years later when He died on the cross, was buried, and arose from the grave.

"This was His answer: 'Destroy this Temple and in three days I will raise it up again.' "Je'sus," said Uncle John, "had reference to the body of man which is the temple of the Soul. They thought He had reference to the great Jew'ish Temple which was forty-six years in building."

"Was it not strange, Uncle John," said Paul, "that Je'sus should so often speak in figures and parables to the common people?"

"Yes," said Uncle John, "but this was His way of impressing facts upon their minds. They studied over His sayings,



DAMASCUS GATE—JERUSALEM.

and the longer they thought about it the greater meaning they got out of it."

"I really didn't know that the Bible was so full of good stories," said Pau-line'. "It is really better than the A-rab'i-an Knights. I am sorry our lessons are not twice as long."

With this Uncle John gave her a kiss and said: "Let us now go out where Jack Frost can nibble our noses." So off they went for a stroll.

QUESTIONS FOR CHAPTER XI

What little sea and city does this lesson begin with?

Where did Christ and his apostles go from Capernaum?

What wicked men did Jesus find in the temple, and what did he do to them?

What did these wicked men say to Jesus?

What did Jesus answer?

CHAPTER XII

THE GOOD NOBLEMAN

Afternoon Lesson

In the afternoon the children assembled early to hear Uncle John's story of Nic-o-de'mus, a nobleman by birth, who lived in Je-ru'sa-lem. "Nic-o-de'mus," said Uncle John, "was called a ruler of the Jews because he was a prominent member of the Council which took charge of the official business of the Jew'-ish nation. He was a man of influence and a man of wealth.

"Nic-o-de'mus came to see Je'sus during the Feast of the Pass'over. He did not, however, wish any one to know it, so he visited Him at night. There was, also, another reason for his visit at night, for by night he and Je'sus had more time to talk, both being busy during the day.

NICODEMUS VISITS JESUS AT NIGHT.

"Nic-o-de'mus had heard much of Je'sus, had been watching His work, and had sometimes, no doubt, listened to His words.

"During the visit Je'sus remarked that every person who inherited eternal life must be born again. Nic-o-de'mus did not

understand what 'being born again' meant, so he said to Je'sus: 'Is it necessary for every person who inherits eternal life to become a babe again?' Jesus said, 'No, not in the sense of helplessness, but in childlike simplicity.'

"Being born again was a new idea to Nic-o-de'mus, but the more he thought about it the more convinced he was that Je'sus was right. From this time on," said Uncle John, "Nic-o-de'mus had many opportunities to prove his friendship for Je'sus and he never failed to do so, even at the cross when others turned against Him."

QUESTIONS FOR CHAPTER XII

Who was the prominent man Uncle John tells about in this lesson?
When did he come to see Jesus, and at what time?
What did Jesus tell him about being born again?
Was Nicodemus a friend or an enemy of Jesus?

JACOB'S WELL.

CHRIST AND THE WOMAN OF SAMARIA.

CHAPTER XIII

JE'SUS AT JACOB'S WELL

Morning Lesson—Third Sunday in February

"This morning," said Uncle John, as they gathered around the big fire place for another delightful hour, "we will go with Je'sus and His five A-pos'tles to a very interesting well in the country of Sa-ma'ri-a.

"Je'sus after attending the Feast of the Pass'over and becoming acquainted with Nic-o-de'mus and others, left Je-ru'-sa-lem for Naz'a-reth. He did not take the road that His countrymen usually traveled, but went by way of Sa-ma'ri-a. The Sa-mar'i-tans had long been hostile to the Jews, but this did not affect Je'sus, for He loved all people.

"The ill feeling between the two nations," said Uncle John, "was caused by a little thing, yet it ended in a most unpleasant way. It happened in this manner: Ze-rub'-ba-bel, with his fellow Jews, many years previous, had come up from Per'si-a to build the Tem'ple in Je-ru'sa-lem. The Sa-mar'i-tans insisted upon helping build it and to worship with them.

"Now the Sa-mar'i-tans were a mixture of all sorts of people whose religion differed from the Jews, so the latter refused their help. The Sa-mar'i-tans did not like it and tried to stop the building of the temple. The Jews persevered, although the consent of the Sa-mar'i-tans was most trying and sometimes necessitated a resort to arms. Thus it was," said Uncle John, "that the Jews and the Sa-mar'i-tans became the bitterest of enemies and remained so for many centuries.

"Now Je'sus, while passing through Sa-ma'ri-a, came to what is known in history as Ja'cob's well. We are told in the Old Tes'ta-ment that it was near this well that A'-bra'-ham of-

fered up his son I'saac as a sacrifice. Here, also, Josh'u-a gathered the Jew'ish people together for a religious service after coming up from E'gypt and conquering the idolators.

"It was near here, also, that Ja'cob gave some land to Jo'seph. Ja'cob had drank out of the well and so had his family. For this last reason it was named, 'Ja'cob's Well.'

"So it was to this interesting well that Je'sus came with His A-pos'tles, as He was passing through Sa-ma'ri-a. Here He stopped to rest while His A-pos'tles went into the city near by for something to eat.

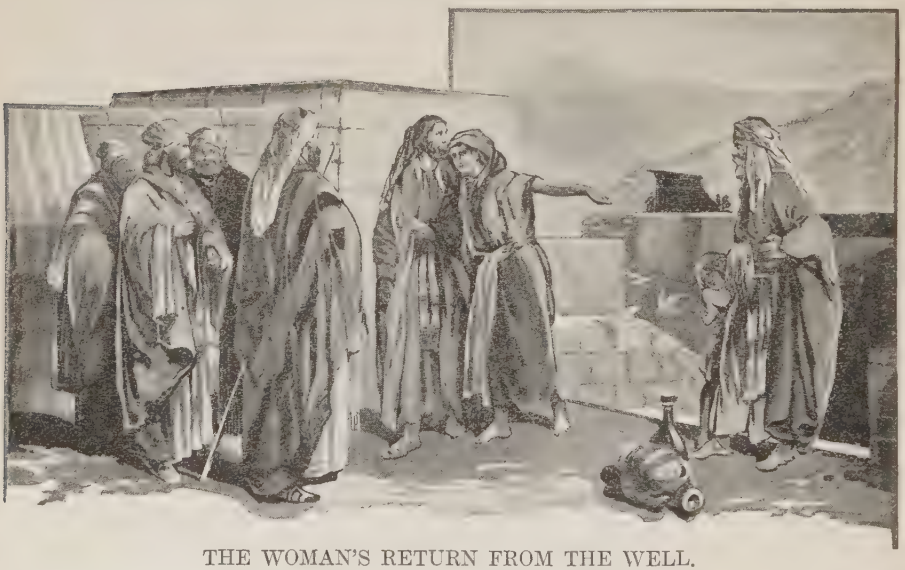
"As He sat there resting, a woman came to draw water from the well. Je'sus, having no way of drawing water for Himself, asked her to give Him a drink. She looked up, rather surprised, and said: 'You are a Jew; how is it that *you* ask me, a Sa-mar'i-tan, to give you a drink?' Je'sus replied: 'If thou hadst asked me for water, I would have given thee living water and thou wouldst never have thirsted again.'

"Strangely enough, this woman did not understand Je'sus, yet she felt He was sincere, so she said: 'Give me of that living

RUINS OF SAMARIA.

water, that I may never thirst.' Je'sus could read her life like an open book; she had been neither good nor holy. He, however, told her that from that time on, she could be as good as when a girl at her mother's knee.

"Knowing that Je'sus was a Jew, yet feeling He was, in intellect and holiness, much above the ordinary man, she asked Je'sus which He considered the proper place in which to worship—Je-ru'sa-lem or Sa-ma'ria?



THE WOMAN'S RETURN FROM THE WELL.

"Je'sus replied: 'The worship in Je-ru'sa-lem is better of the two, but the time has come when it is not necessary for man to go to Je-ru'sa-lem or to Sa-ma'ri-a to worship, for the true temple is in each human heart.'

"Before the conversation was concluded," said Uncle John, "the A-pos'tles returned from the city. They were surprised to find Je'sus talking to a Sa-mar'i-tan, yet they said nothing, except to ask Him to come and eat the bread they had obtained.

"Je'sus, in the meantime, had forgotten His hunger in His desire to help this woman, so He said to them, in His characteristic way, 'I have bread to eat that ye know not of.'

"While Je'sus was conversing with His A-pos'tles," said Uncle John, "the woman ran away, forgetting the vessel she had brought for water. She aroused the people of the town saying: 'Come and see a man that has told me all I ever did. Is not this the Christ?' So the whole town ran toward the well.

"When Je'sus saw them coming He turned to His A-pos'tles, saying: 'Look at the people! Ye say it is four months before Harvest time, but I say to you that the field is white already to harvest.'

"What did Je'sus mean?" said Paul.

"You see, Paul, Je'sus is again using language that has deep meaning," said Uncle John. "He meant that they were now ready to hear about God.

"And so it happened as Je'sus had predicted. The Sa-mar'i-tans invited Him and His A-pos'tles home with them to learn more about the Mes-si'ah. The few days spent in Sa-ma'ri-a were among the happiest of Je'sus' life."

QUESTIONS FOR CHAPTER XIII

Where do we find Jesus at the beginning of this chapter?

Tell why the Samaritans and Jews did not like each other.

Tell something about the famous well and why it was called Jacob's well.

Where did the apostles go while Jesus rested at the well?

As Jesus was sitting by the well who came, and what did Jesus ask her?

What did the woman reply, and what did Jesus say?

What did the woman ask him to do?

Where did Jesus tell the woman was the proper place to worship?

While Jesus was conversing with his apostles what did the woman do?

What did all the people do?

What did Jesus say when he saw them coming?

What did he mean by that?

CHAPTER XIV

JE'SUS AT THE OLD HOME—NAZ'A-RETH

Afternoon Lesson

"I think, Uncle," said Paul, "it was fine that Je'sus won the love and respect of those Sa-mar'i-tans."

"Yes, it was beautiful," said Uncle John, "but this afternoon we have the reverse. Je'sus goes among those whom He had known and loved and they refuse to receive Him.

"After leaving Ja'cob's well He went with His A-pos'tles back to Naz'a-reth, his old home. He had now become famous and the people in His boyhood home expected Him to do wonderful work among them.

"They were, in fact, jealous of His name. Some among them planned to test His ability to perform miracles. The first opportunity that presented itself was at the Sun'day morning service held at the syn'a-gogue.

"It was customary in those days to read a portion of the first five books of the Bible for the first lesson, and a part of one of the proph'-ets for the second lesson. The sermon followed the second lesson. After the first lesson had been read, the service was turned over to Je'sus. He then read from the Proph'et I-sa'iah and sat down as was His custom to make remarks. He began by saying: 'This day is the Scrip'ture fulfilled in your hearing, for the Spir'it of God is upon me, and He hath annointed me to preach.'

"They listened, at first, with great attention. He had a beautiful voice and His words were most tender. He told them He had come to build up broken hearts and to set free all those who were bound by sin. 'Indeed,' said He, 'this is an acceptable year, sent to you from God and I have come to tell you of it.

"They were deeply impressed with the fact that He was the greatest speaker they had ever heard. They wondered at this, knowing He had been with them all His life, was the son of Jo'seph, the carpenter, and without a college education.

"All went well until He declared He was the Mes-si'ah. A look of anger then crept into their faces, but He halted not. Reading their hearts He said: 'I perceive you desire me to do the things I have done in Ca-per'na-um. Let me say to you

RUINS OF JOSEPH'S HOUSE.

that a proph'et is not without honor save in His own land. If I do not perform the works in Naz'a-reth that I do in Ca-per'-na-um, I but follow the example of proph'ets like E-li'jah and E-li'sha.'

"They listened to Him up to this point, then they rushed upon Him and dragged Him from the syn'a-gogue.

"Naz'a-reth you will remember," said Uncle John, "was built on the side of a high hill. The people took Je'sus to the top intending to throw Him over the precipice, but they changed their minds, why, we do not know. I suppose there were men in the company who had been with Him when a boy and now regretted this act on their part, or more likely, God directly intervened. At any rate, when they got to the top of

A STREET IN NAZARETH.

the hill, they took their hands off Him and He passed through their midst and went His way.

"We do not know whether He stopped at the old home or not. We only know that He left Naz'a-reth never to return, going first to Ca'na, and there waiting for God to lead Him."

"Did Je'sus' parents still live there?" asked Pau-line'. "The mother did up to this time," said Uncle John. "Now it was too sad on the one hand, and too dangerous on the other, for the mother and brothers to stay in Naz'a-reth, so they left the town forever. The father is supposed to have died long years before.

"I never knew that before," said Paul. "No," said Uncle John, "Je'sus does not dwell upon it. We only know He had many dark sad hours and they grew darker as time advanced."

CHAPTER XV

LOOKING ON WHILE JE'SUS PERFORMS MIRACLES

Morning Lesson—Fourth Sunday in February

"I think," said Uncle John to the children, "that it will be interesting to-day for us to take a short trip with Je'sus. Just let us follow Him for a day and a night and see what He does." Paul and Pau-line' both agreed, saying they thought it would be fine.

"You will remember," said Uncle John, "that Je'sus, after leaving Naz'a-reth, went to Ca'na, a town about twenty miles from Naz'a-reth, where he had once attended the marriage of His friend. While at Ca'na, a nobleman came up from Ca-per'na-um to see Je'sus about a sick son. He told Je'sus that his son was at the point of death and urged Him to go home with him and heal the son. Je'sus did not think it necessary to go for He could heal without being present. So he talked with the nobleman a little regarding the case, and then said: 'Your son is even now healed.'

SEA OF GALILEE NEAR CAPERNAUM.

"The father had so much faith in Je'sus' words that he did not go home that night, the distance being great, but stopped on the way to rest. The next day as

the nobleman neared home, the servants came to meet him, saying, 'Thy son is well.' The father inquired when the fever left the son and he found that it dated to a minute from the time Je'sus had said, 'He is even now healed.'

"A few days after Je'sus had healed the nobleman's son, He went down to Ca-per'na-um. Je'sus' people were now living there, but instead of stopping with them, He stayed with Pe'ter, His A-pos'tle.

"Je'sus, on reaching Pe'ter's house, found his wife's mother sick with a fever. Je'sus first healed her and then dined. After that He went to the syn'a-gogue, for it was the Sab'bath day and He was expected to talk. The syn'a-gogue was crowded with people to hear Him.

"While He was preaching a voice broke through the silence. It came from a poor creature called a De-mo'ni-ac—one who was under the influence of bad spirits. Je'sus felt sorry for him and commanded the evil spirits to come out. The de-mo'ni-ac fell to the ground, foaming at the mouth, for evil is hard to get rid of, but Je'sus persevered and the man arose from the ground, cured in body and mind.

"Such preaching and such power had never before been seen or heard and the people went out of the Syn'a-gogue, full of wonder.

"From the Syn'a-gogue, Je'sus went back to Pe'ter's house, where He had a brief rest. He was not permitted, however, to rest long, for, as soon as the sun began to go down a great crowd of folks, the sick, the lame, the deaf, the halt and the blind, began to gather about the house. Je'sus, as usual, went out and healed them.

"That night, or rather in the morning, whilst it was yet dark, Je'sus went silently out of the house into a quiet place to pray.

"Prayer always rested and strengthened Je'sus, but He was

not permitted to be in silence long, for all His old friends, together with His new, sought Him out and begged Him to come and stay with them.

"Je'sus, ever true to His mission, told them that other cities needed His work. He consented, however, to make one more talk, not in the Syn'a-gogue, but in the open air. He chose for

JESUS PREACHING TO THE PEOPLE.

His pulpit a boat, which He pushed a little way from shore. The people sat on the banks and eagerly listened to all He said.

"When the sermon was over, Je'sus told His fisherman friends to push out into the lake and let their nets down for a draught of fishes.

"Pe'ter said to the Sa'vior: 'It will be useless, for we have been out all night and caught nothing.' 'But,' said Je'sus, 'Cast the nets on the right side of the boat.'

"Now a remarkable scene followed; they let down the nets

and immediately they swarmed with fish. This greatly pleased the A-pos'tles, for they had fished all night and caught nothing, yet they needed the money which the fish would bring.

"Pe'ter now felt humiliated because he had doubted Je'sus and said to Him: 'Depart from me, for I am a sinful man.'

"This remark of Pe'ter's did not mean," said Uncle John, "that he wanted Je'sus to go away, but he realized Je'sus' greatness and his own unworthiness, and this was the best way he could express himself.

"Je'sus said to him: 'Pe'ter, thou art worthy not only to catch fish, but, henceforth, thou shalt be worthy to be a fisher of men, to bring them to God.' "

QUESTIONS FOR CHAPTER XV

From Nazareth where did Jesus go?
Why did the nobleman visit Jesus at Cana?
What did Jesus tell him?
What strange thing did the father find when he got home?
What city did Jesus now go to, and at whose house did he stay?
After healing Peter's wife's mother what did Jesus do?
Tell about the cure Jesus made in the synagogue.
Where did Jesus go and what did he do after preaching in the synagogue?
When the people begged Jesus to remain, why did he not remain?
From what strange place did Jesus preach to the people?
How did Jesus help the apostles catch fish?
What did Jesus tell Peter he was worthy to catch?

CHAPTER XVI

THE TWELVE APOSTLES AND THE SERMON ON THE MOUNT

Afternoon Lesson

As Uncle John, Paul and Pau-line′ assembled for the afternoon lesson, Uncle John asked them if they knew the difference between the word Dis-ci′ples and the word A-pos′tles. "Both of these words," he said, "are used a great deal in the New Tes′ta-ment, but the word Dis-ci′ples is spoken of first."

Uncle John then told the children that *Dis-ci′ples* included all the people who loved Je′sus and followed His teachings. "You and I," He said, "as we sit here studying His words, are His *Dis-ci′ples.* It is a term used by all nations who have the thought of Christ in their hearts and endeavored to follow Him.

"Now, the word *A-pos′tles,*" said Uncle John, "is different. It is a name given to *twelve men* whom Je′sus selected from among His most faithful followers.

"These *twelve* He especially trained for His work, and sent them out into the world to preach His Gos′pel, to heal the sick, restore sight and do all manner of great works.

"Up to this time Je′sus had selected only five A-pos′tles, and these five had not yet given their whole time to His work. They had only assisted Him, off and on, as He required their services.

"Soon after the mi-rac′u-lous draught of fishes which we talked about this morning," said Uncle John, "Je′sus was walking on the shore of the Sea of Gal′i-lee, when He saw four of the five A-pos′tles, already selected, mending their nets. He said to them: 'Follow Me.' The four at once left their nets and followed Him.

"Je′sus soon chose enough more A-pos′tles to make the number twelve. One of these was Mat′thew, a Ro′man tax gath-

GEBHARDT

THE SERMON ON THE MOUNT

erer. Je'sus came across Mat'thew at the Cus'tom House taking in money. Tax gatherers were generally hated by the Jews, although, sometimes, for no special reason except that they represented the Ro'man government, which had long years before conquered the Jews.

"Je'sus, not looking at men from their position in the world, but from their heart, saw that Mat'thew wished to be a better man, and said to him: 'Follow Me.' Mat'thew at once arose and followed Je'sus. He became a most faithful A-pos'tle and a great writer. It is from his writings that we have the first account of Je'sus' life.

"Now I take it for granted," said Uncle John, "you are pretty good to remember names, so we will say over the names of the twelve A-pos'tles whom Je'sus selected. In case you forget them you will find them recorded in the sixth chapter of Luke. They are as follows: Si'mon (whom Je'sus called Pe'ter), An'drew (his brother), James and John, Phil'ip and Bar-thol'o-mew, Mat'thew and Thom'as, James (the son of Al-phae'us), Si'man (sometimes called Ze-lo'tes), Ju'das (the brother of James) and Ju'das Is-car'i-ot, the traitor.

"Now," said Uncle John, "let us repeat them in concert, so we will never forget them." "All right," said both children, and so they went over them again as follows:

"Si'mon (whom Je'sus called Pe'ter), Andrew (his brother), James and John, Phil'ip and Bar-thol'o-mew, Mat'thew and Thom'as, James (the son of Al-phae'us), Si'mon (sometimes called Ze-lo'tes), Ju'das (the brother of James), and Ju'das Is-car'i-ot, the traitor.

"Early in the morning," said Uncle John, "the people, as usual, came from all parts of the country to hear Je'sus speak and to be healed of their diseases.

"At this time Je'sus delivered the greatest Sermon of His life, *'The Sermon on the Mount.'* This Sermon was the real

CHRIST AND THE FISHERMEN.

beginning of Je'sus' work, and announced His views to the world.

"During the Sermon, Je'sus, to illustrate the difference between wise and foolish people said, 'Some build their houses on the sand, and when the wind and rain come they wash away. Others build their houses upon rock. The rains come and the winds blow, but they fall not.' 'So,' said Je'sus, 'if any one hear these sayings of mine and doeth them, I will liken him unto a wise man who built his house on a rock.'"

QUESTIONS FOR CHAPTER XVI

Who are the disciples of Jesus?
Who was Matthew? Tell about Jesus calling him.
What great sermon did Jesus preach?

CHAPTER XVII

A DAY OF MIRACLES

Morning Lesson—First Sunday in March

"We are growing so interested in Je'sus' life, Uncle," said Paul during the week, "that I almost wish we had these lessons on week days as well as Sun'days."

"I am happy this is so," said Uncle John. "Next Sun'day we shall have an exceedingly fine lesson."

When Sun'day morning came and all were assembled, Uncle John said: "Last Sun'day, you remember, we left Je'sus after He had finished His sermon on the Mount. When the sermon was over, Je'sus came down and all the people followed.

"Je'sus had not gone far when He met a man with a disease known as the leprosy. This disease is a dreadful one, for it is contagious and no physician has yet found a cure. It is the most loathsome of all blood diseases. Lepers were not permitted to come inside of a city or near to any person. They were compelled, when at a distance, to cry out *'Unclean,'* so that people might be warned and get out of the way.

"This poor creature, upon meeting Je'sus, said to Him, 'Lord, if Thou wilt, Thou canst make me clean.' Je'sus stepped forward at once and, placing His hand upon the sick man's head, said: 'I will, be thou clean,' and the leper was immediately cured.

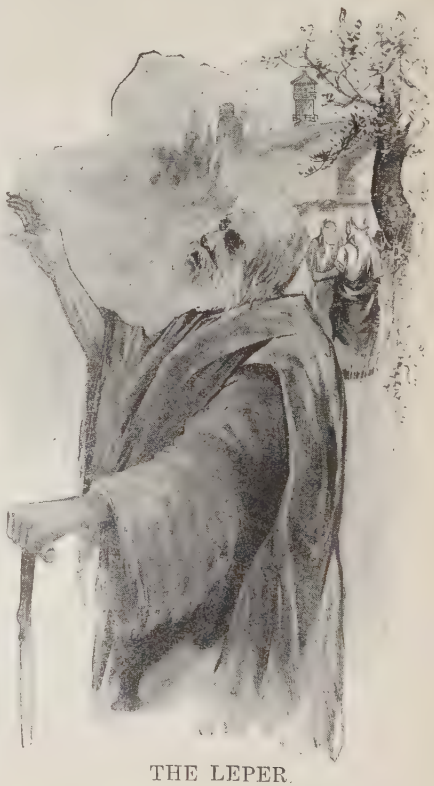
"This was the most wonderful thing so far that Je'sus had done, yet He went quietly on His way to Ca-per'na-um as if nothing had happened.

"The leper's joy knew no bounds. He had been given up as dead and now, to return home restored, filled him with great joy.

"At Ca-per'na-um some officials from the Syn'a-gogue came to Je'sus, urging Him to go to the house of a certain Centurion and cure his servant.

"Now, a Cen-tu'ri-on was an officer in the army who commanded one hundred men. These officials felt, in order to persuade Je'sus that the man was worthy, that they must extol the Cen-tu'ri-on's character, so they proceeded to say all manner of good things, which were true, about the Cen-tu'ri-on, but which were really unnecessary, for Je'sus was ever willing to heal when He felt that people were ready to be healed.

"Je'sus started at once to the Cen-tu'ri-on's home and was well on the way when the Cen-tu'ri-on sent Him word saying: 'Lord, trouble not Thyself: I am not worthy that Thou shouldst enter under my roof, neither am I worthy to come unto Thee, but say the word and my servant shall be healed, for I am a soldier, I say to one of my men, *'go!'* and he goeth; to another, *'come!'* and he cometh, and to another, *'do this!'* and he doeth it. Now if I can do this with men, then You, who are greater than I, can command disease to go out of my servant.'



THE LEPER.

"Je'sus was so impressed with the Cen-tu'ri-on's faith that He at once spoke the word and the servant recovered his health.

"Do you not notice, dear children," said Uncle John, "that it was *faith* that enabled Je'sus to do so many wonderful things. He, himself, often preached

upon this very subject. Once He said in one of His sermons: 'If you have faith as a grain of mustard seed, you shall be able to say to this mountain, *be thou removed!* and it shall be done.'

"So many people were now following Je'sus about that His mother and brothers who, as you remember, came to Ca-per'-na-um to live, and tried to interfere. They did not sympathize with Je'sus in His work, neither did they understand Him.

"Je'sus replied not to their exhortations, but left Ca-per'-na-um for Na'in, still preaching the way of salvation and healing all people who came unto Him."

QUESTIONS FOR CHAPTER XVII

What kind of a disease is leprosy?
Tell about the meeting between Jesus and the leper.
Tell about Jesus healing the leper.
Who came to Jesus at Capernaum?
Who is a centurion?
Tell about a centurion.
What message did Jesus receive on the way?
Did Jesus cure the servant, and how?
Who tried to interfere with Jesus' work and why?
Where did Jesus go next?

RUINS AT NAIN.

CHAPTER XVIII

JE′SUS AT NA′IN

Afternoon Lesson

"In our lesson this afternoon we shall have more about miracles," said Uncle John, "but first let us peep at the town of Na′in where Je′sus went after He left Ca-per′na-um, and note His way of getting there.

"In O-ri-en′tal countries, people, when going on a long journey, start at break of day, or even before break of day, so as to compass a long distance before the sun gets hot. Na′in was twenty-five miles southwest from Ca-per′na-um. Je′sus, no doubt, first sailed the southern end of the Sea of Gal′i-lee and then went the rest of the way on foot. The town of Na′in was at the foothills of Little Her′man mountain, as beautiful in situation as Naz′a-reth.

"Je'sus, on entering this city, met a funeral procession with a large number of mourners. It was that of a young man, the son of a widowed mother. Je'sus was, as usual, touched by sorrow, so asked the bearers, who were carrying the body, to halt. Je'sus then put His hand on the young fellow and said: 'I say unto thee, young man, arise.' The young man arose at once and Je'sus restored him to his mother.

"This," said Uncle John, "was the first time that Je'sus had raised the dead. Now all these wonderful works would have made most men conceited, but not so with Je'sus. It did not puff Him up or make Him any different toward His friends than before. He was, however, of such a sympathetic nature that the sorrow and suffering with which He came in contact, wore upon Him physically. More than this, you must remember," said Uncle John, "He had no permanent home and but little rest. His relatives, even His mother, were not in sympathy with His work. All this was having its effect upon His constitution.

"About this time, too, a new grief came into His life. Soon after restoring the young man to life, a message came to Je'sus from His friend, John the Bap'tist, containing strange words.

"There was at this time," said Uncle John, "a wicked King ruling over the Jews, whose name was Her'od An'ti-pas. For this reason Her'od had John arrested, and placed in a lonely cell on the shores of the Dead Sea. Like many good men of to-day, John began to lose faith in God because He did not rescue him from prison, he even began to doubt there being a Mes-si'ah?"

"How could he?" said Pau-line'. "Don't you remember, Uncle John, that God sent a white dove as a sign from heaven at the time John baptized Je'sus, proving that Je'sus was the Mes-si'ah?

"Yes," said Uncle John, "but John was ill now and not able

RAISING THE WIDOW'S SON

Hofmann

to reason clearly. So John's message to Je'sus was: 'Are you the Mes-si'ah, or must we wait till another comes who is the Sa'vior?"

"Je'sus," said Uncle John, "doubtless wanted to go to John at once, but felt He had God's work to do. He must save all men, not one, so instead of going to him, He sent him friendly news of what He was doing. Among other things, He told John the Bap'tist to keep a stout heart, that no one ever born was greater than he, not even a prophet.

"John's message to Je'sus was the last words to our knowledge, that he uttered. We shall see after a while what became of him."

QUESTIONS FOR CHAPTER XVIII

How early did Jesus have to start to travel?
How far was it to Nain, and how did Jesus travel to get there?
What did Jesus meet on entering the city?
What strange thing happened?
What things about this time made Jesus unhappy?
Tell about Herod's wicked treatment of John the Baptist.
Why did John begin to lose faith in God?
What question did John send to Jesus?
What was the answer Jesus sent back to him?
Tell how Simon neglected Jesus.

CHAPTER XIX

JE'SUS SLIGHTED AT A FEAST

Morning Lesson—Second Sunday in March

"My blessed children," began Uncle John, "this is a cold raw day outside and I wish we had a real joyful lesson before us, but we have planned to tell the story of Je'sus as the events occur; so to-day we are to talk about a man who invited Je'sus to a feast, yet did not treat Him kindly. I do not know exactly where the feast was held, but the man giving the feast was Si'mon, a person of wealth and influence.

"The first discourtesy shown Je'sus was the neglect on the host's part to provide water for the washing of Je'sus' feet. In those days a visitor to the house of any Jew was provided with water, at the entrance, in which to bathe the face, hands and feet. Perfume was also furnished for the hair, face and hands. The host usually met the men guests and kissed them on the cheek. But Je'sus was not met in this way, the kiss of welcome was not extended, nor were the other pleasant things offered as a token of respect."

"Why did he invite Je'sus, Uncle?" said Paul.

"It is hard to tell," said Uncle John, "why Je'sus was invited when He was treated so indifferently; evidently Si'mon had some reason which the Bible does not explain.

"Now you will see how Je'sus acted under such treatment. In the room where the feast was held, we find the guests, as was the custom of those days, reclining on couches. We find, also, many people standing. These are outsiders, who have come to listen to the conversation. O-ri-en'tal houses were open to any uninvited guest who wished to come.

"Among those who stood was a sinful woman, who, upon hearing Je'sus' talk, could not restrain herself. Tears rolled

JESUS AT THE HOME OF SIMON.

down her cheeks and fell on Je'sus' feet. In her remorse she knelt and wiped the tears with the hair of her head and then broke an alabaster box containing expensive ointment and poured it upon His feet. Je'sus seemed to take no more notice of this courtesy than he did of Si'mon's neglect, yet, after all, nothing escaped His observation.

"Now Je'sus," continued Uncle John, "had an unusual characteristic, the ability to read people's thoughts."

"Oh yes," said Paul, "I remember how this trait of His surprised the apostle, Na-than'a-el, when he first met Je'sus."

"Yes," said Uncle John, "and the same is true now, for, while Si'mon was saying to himself: 'This man Je'sus is no

prophet, else He would understand that this woman is wicked and have nothing to do with her,' Je'sus spoke as if answering his thoughts and said: 'A certain man had two debtors; one owed him five hundred pense, and the other fifty, and when they had nothing to pay it with he forgave them both. Who do you think, Si'mon, loved him most?' Si'mon answered: 'I suppose he that owed the most.'

"Je'sus now pointed to the weeping woman, and said: 'Si'-mon, seest thou this woman? I came to your house, and you gave Me no water for My feet. She has washed My feet with her tears and wiped them with the hair of her head. Thou gavest Me no kiss, but since I came into this room she has not ceased to kiss My feet. You did not anoint My head with oil but this woman has anointed My feet. Therefore, I say unto you that her sins, which are many, are forgiven, for she loveth much.' Turning then to the woman, Je'sus said. 'Thy sins are forgiven.'

"Now there were some present," said Uncle John, "who thought Je'sus had no right to forgive sin, and they said, one to the other: 'Who is this, that forgiveth sins?' Je'sus replied not, but again turned to the woman, this time saying, 'Thy faith hath saved thee.'

"I think Je'sus did right, don't you, Uncle John?" said Pau-line'.

"Yes," said Uncle John, "Je'sus was ever superior to the slights of men, but always mindful of any person, good or bad, rich or poor. He always extended help when He saw they were fully ready. This sinful woman was touched by Je'sus' life. Si'mon and the invited guests were not, or if they were, they did not show it.

"Soon after Je'sus' remarks to the woman," said Uncle John, "that her faith had saved her, the host arose, signifying

that the feast was ended, and the people went the various ways to their homes.

"No one, however, from that day to this, has forgotten Je'sus' words to the sinner: *'Thy faith hath saved thee.'*"

QUESTIONS FOR CHAPTER XIX

Where did Jesus go to a feast?
Tell about the room and the people where the feast was held.
What did the sinful woman do?
What did Simon think of Jesus when he saw the woman's actions?
What did Jesus say?
How did Simon answer?
Pointing to the weeping woman what did Jesus then say?
What did some of the people say Jesus had no right to do?
How was the feast ended?

TOMB OF HIRAM, KING OF TYRE.

CHAPTER XX

A SERMON IN PARABLES AND A DAY OF WONDER

Afternoon Lesson

When all met again for the afternoon lesson, Uncle John said: "I wonder if my little folks, in reading the New Tes'ta-ment, have not at some time came across the word *'Par'a-ble'* and wondered what it meant.

"Je'sus was a wonderful preacher and often preached in Par'a-bles. It is perhaps His preaching in Par'a-bles, more than anything else, that has distinguished His sermons from all others that have ever since been preached.

"Je'sus had a peculiar gift in this direction, the gift of describing a picture as if it were a real being.

"On this occasion, when Je'sus preached His first sermon in par'a-ble form, He stood in a boat near the banks of the Sea of Gal'i-lee, not far from Ca-per'na-um. The multitude listened to Him from the shore.

"Je'sus began the sermon by using His favorite word to attract attention, the word *'Behold.'* He said: 'Behold a sower went forth to sow.'

"I fancy," said Uncle John, "that Je'sus on this occasion did much like publishers do when they illustrate a book with photographs, only Je'sus took living subjects to illustrate His sermons.

"After He had called the attention of His audience to a farmer sowing wheat, He went on to say, 'And, as he sowed the seed, some fell by the wayside and the birds devoured it; some fell among thorns and the thorns choked it; some fell on stony ground and, because it did not have much earth, it soon sprang up and when the sun came out it withered away; others fell on good ground and brought forth thirty, sixty and one hundred fold.'

SEA OF GALILEE NEAR CAPERNAUM.

"Now the A-pos'tles knew that Je'sus had often spoke in Par'a-bles, but they never heard Him preach in Par'a-bles, so they asked Him *why* He spoke in Par'a-bles to these strangers.

"Je'sus replied that the hearts of the people were not right, that they had dulled their hearing and closed their eyes on purpose, lest they should understand and be converted.

"You see, Paul," said Uncle John, "Je'sus did not hesitate to tell the truth. He thought it was a good plan to preach truths that would make people think.

"When the crowd had disappeared, Je'sus explained more fully the sermon to His A-pos'tles. He said that the field represented the world; the different kinds of soil, the different kinds of people. Soil that covered stones was like those people who accept God's word with joy, but who, when prosperity or trouble come, fall away because they have little love. Thorny soil, He said, represented those people who let worries come into their life in such a way as to choke God's Spirit so that it could not grow. The soil along the pathway, He said, is like hard-hearted people who reject God's Word. 'But,' continued Je'sus, 'all are not like stones, thorns and the pathway; there

are many good people. They represent the fields bringing forth thirty, sixty and a hundred fold.'

"This sermon of Je'sus'," said Uncle John, "had just the effect that Je'sus expected it would; it set all the people to thinking. More than ever they wondered how He knew so much, having never attended school.

"Shortly after the sermon two men, who had been listening, came to Je'sus expressing a wish to be numbered among His A-pos'tles. One of these was a scribe who wrote for the Court.

THE EVIL ONE SOWING TARES.

"Je'sus was always glad when men wanted to work for God, yet, He never wanted them to enter upon a serious work without thinking seriously about it, so He said to the scribe: 'The foxes have holes and the birds have nests, but the Son of Man hath not where to lay His head.'

"Je'sus' peculiar answer, doubtless, made them think that the apostles had hard work to do, and often no place to stay, for the scribe turned away.

"The other man said: 'Let me go first and bid my people good-bye.' Je'sus said to him: 'If you are really in earnest about wanting to be my

JESUS STILLS THE WAVES.

a-pos'tle you will go now and let God take care of your family.' This man also went away and did not come back."

"It sounds a little as if Je'sus was cross with these men, was He Uncle?" said Paul.

"No," said Uncle John, "Je'sus had no intention of being severe, but it was His way of being certain that men were fully prepared for His work—to see if they were dead in earnest about being willing to leave all and follow Him.

"The apostles now, at Je'sus' request, pushed the boat away from the crowd and out into the sea. A few people, with small boats, started to follow, but a threatening storm drove them back. Je'sus, worn out with the day's events, soon was fast asleep. The storm which had threatened was now upon them in awful fury. The boat at times was buried in the foam. The apostles, although born on the water and seldom afraid of a storm, were now greatly distressed and awakened Je'sus saying: 'Lord, save us or we perish.' "

"What did Je'sus do?" said Pau-line'.

"Je'sus said unto them, 'Why are ye so fearful, oh ye of little faith?' He then arose and in a moment stilled the winds and the waves.

"Again the a-pos'tles were amazed and said: 'What manner of man is this, that even the winds and waves obey Him?'

"Je'sus did not go back and rest, but, with the apostles, went to land. They had scarcely landed when a crazy man who had made his home among the tombs and in the mountains came unto them in a wild sort of way as if to do them harm.

"Now when he saw Je'sus, he seemed to realize that He was no common man, for he begged Him to go away.

"But Je'sus would not; He said to him as he had to many others, that he came into the world to save men from suffering, and then commanded the evil spirits to come out of the man."

"Did they come out?" asked Pau-line'.

"Yes," said Uncle John. "Not far away was a herd of swine feeding in a pasture. Je'sus, to show His a-pos'tles that spirits wrecked life, whether in man or beast, permitted the evil spirits that came out of the man to enter the swine. The man became quiet but suddenly the swine became so wild that they dashed headlong over a precipice into the sea.

"The keepers of the swine ran and told the owners, who came at once to see what had taken place. Great was their surprise to find the swine gone, and the De-mo'ni-ac in his right mind."

"What became of the man?" asked Paul.

"The man," said Uncle John, "wanted to follow Je'sus, but Je'sus sent him to his family, asking only that his life might be a living testimony of God's power to overcome evil."

QUESTIONS FOR CHAPTER XX

How did Jesus preach?

Tell where Jesus and the people stood when he preached his first parable sermon.

What were the first words of his sermon?

What became of the seed that fell by the wayside?

What of that that fell among thorns?

What of that in the stony ground?

What did the apostles ask Jesus?

What of that on the good ground?

What did Jesus answer?

To whom did Jesus explain his sermon?

What did he say the field meant?

What did the soil represent?

Tell of the different people represented by the stony ground, thorny ground and the good ground.

What effect did Jesus' sermon have on the people?

What did Jesus say to the scribe who wanted to follow him?

What did the scribe do?

What did the other man say he must do?

Why did Jesus refuse to let the man go and see his people?

What happened when the apostles pushed the boat out in the sea?

What did Jesus do when the apostles were afraid?

Tell about the man who came to them when they landed.

What did Jesus do when the crazy man begged him to go away?

What did Jesus do to show the work of the evil spirits?

What did the keepers of the swine do?

What became of the healed man?

CHAPTER XXI

JE'SUS REBUKED FOR MINGLING WITH PUB'LI-CANS AND SIN'NERS

Morning Lesson—Third Sunday in March

"Well children, this is an ideal March day, just the kind for a beautiful talk," said Uncle John as they again gathered on Sunday morning. "Our lesson to-day is about a special visit Je'sus made to Ca-per'na-um.

"He had been away for some time and a great multitude were now watching for His return. In those days there were no telegrams nor any other way to make known the arrival of a guest, but the people took such interest in Je'sus that they watched for His boat and when they saw it coming a crowd soon gathered to meet Him.

"On this occasion the people followed him to the place where He was to lodge, probably Pe'ter's house. All who followed could not get in the house. Among those outside was a man sick with paralysis who had been confined to his bed for several years.

"Now this sick man was determined to see Je'sus, so he asked his friends if it were not possible for them to carry him, by an outside stair, to the roof and let him down in Je'sus' presence.

"The houses in Gal'i-lee, as they are in many oriental countries to-day," said Uncle John, "were flat on top and the roofs used as porches.

"The friends did as the sick man suggested; they removed the tile from the roof and let him down in Je'sus' presence. It was all so strange and sudden that everybody was surprised, and I suppose for a time the sick man was embarrassed. But Je'sus was pleased to see such faith manifested, and He stopped short in his sermon and said, 'Son, be of good cheer, thy sins are for-

given thee.' Now there were some present who thought, as on a former occasion, that Je'sus had no right to forgive sins. They did not say it, yet Je'sus read their thoughts and so said aloud: 'If I have the power to cause a lame man to walk, I also have power to forgive sins; but that you may know that I have this power, I say to this sick man, *Arise, take up thy bed and walk.*'

"TAKE UP THY BED AND WALK."

"Those present now witnessed a remarkable sight. The man with paralysis not only arose, but took up the bed he was lying on, and went out of the door. When the meeting closed the people said again and again: 'We have never seen anything like this before.' "

"Perhaps there were others who needed help but could not get in Uncle," said Pau-line'. "What about them?"

"Yes," said Uncle John, "to cheer those who were unable to gain admission to Pe'ter's house, Je'sus went to the banks of the Sea of Gal'i-lee, and from His boat talked to all the people. You may be sure, Pau-line', that Je'sus was ever mindful of all people.

"After the sermon in the boat He went to a feast at the house of Mat'thew, the A-pos'tle. Mat'thew, you will remem-

ber, had formerly been a tax gatherer and a wealthy man. He had recently been with Je'sus on some of His journeys and had now returned home to give a farewell feast to his old friends, preparatory to a final departure as Je'sus' apostle. So Je'sus with others were invited to the feast."

"Je'sus never seemed to refuse these feasts, Uncle John. Did he enjoy them?" said Paul.

"Je'sus," said Uncle John, "often mingled with worldly people, yet only for the purpose of helping them. Because He attended this feast, however, there were some who said of Him: 'He hath gone to be a guest of pub'li-cans and sinners.'

"As is usually the case," said Uncle John, "those who made these remarks were fault finders, and did not have the courage to come to Je'sus and ask Him about it. They did, though, ask his a-pos'tles, in a scornful sort of way, *why* their Master ate with pub'li-cans and sinners.

"The a-pos'tles did not answer, but Je'sus who was ever ready to give a reason for any act He did, said He came into the world to help sinners, not those who were already perfect. Thus it was, from day to day," said Uncle John, "Je'sus went about doing good, sometimes among the poor, sometimes among the rich, but always with the thought of bettering the world and making people happier."

QUESTIONS FOR CHAPTER XXI

What is the lesson about to-day?
Why could not the sick man go into the house?
How did his friends get him into the house?
What did Jesus do when he saw the sick man?
What did Jesus say to those who objected to his forgiving sins?
What remarkable thing happened?
Tell about the feast that Jesus attended.
What did the fault-finders ask the apostles?
Who answered them, and what did he say?

CHAPTER XXII

HEALED BY FAITH

Afternoon Lesson

"This afternoon," said Uncle John, "we are going to have a lesson on *faith*. You often hear grown-up people talk about *faith* and you do not understand it. Now, this lesson will show what *faith* means. It is simply believing that Je'sus can do anything you ask him to do, if it is right and according to the laws and will of God.

"At this feast, given by Mat'thew, to which Je'sus was invited, a distressed father ran into Mat'thew's house and asked Je'sus to go home with him, saying his little girl was very ill and he feared she was dying.

"This man's name was Ja'i-rus, a citizen of Ca-per'na-um. He was a man of great influence and good character. His words were broken with grief, yet he made Je'sus understand that he felt His presence would save his daughter's life.

"Je'sus excused himself from the table and went with Ja'i-rus. They made slow progress to the home, for the multitude blocked the road. Je'sus, while on the way, feeling that strength had gone out of Him, said: 'Who touched me?' The a-pos'tles thought that a strange question and they said to Je'sus: 'How can we tell when anybody is pressing against us?' 'That is true,' said Je'sus, 'but some one has surely touched me, for I felt my power to heal go out.'

"Now the person," said Uncle John, "who touched Him, was a woman. She had been ill twelve years and unable to work. She had tried many remedies but they had only increased her trouble. She had employed many physicians but their skill had been of no avail. She had spent all her money and now in a last, despairing effort she pressed forward to touch Je'sus,

"WEEPING OVER JAIRUS' DAUGHTER."

saying: 'If I can only touch the hem of His garment, I shall be made whole.'

"When she saw that Je'sus had discovered her she threw herself at His feet. Je'sus, upon seeing her, said, 'Daughter, go in peace, thy faith hath saved thee.'

"That was good in Je'sus, but how about Ja'i-rus' daughter, didn't she grow worse during all this delay?" said Pau-line'.

"Well," said Uncle John, "at this point a messenger came to Ja'i-rus from his home saying: 'Thy daughter is dead, worry the Master no more.' Je'sus turned tenderly to the father, saying: 'Fear not, only believe.'

"When they came to the house, Je'sus turned to the crowd following and asked them to go no further. Then taking three of His a-pos'tles, Pe'ter, James and John, He entered the house with Ja'i-rus.

"Je'sus stilled the cries of the mourners by saying: 'The little maid is not dead, but sleepeth.' When all was calm Je'sus, with the father, mother and three a-pos'tles, entered the room where the young girl lay. He then took her cold hand in His and said. 'Little maid, arise.'"

"And did she?" said Pau-line', who had great sympathy for all girls.

"Yes," said Uncle John, "the girl arose and immediately walked. The miracle was so great that a fear fell upon the father and mother, but Je'sus caused them to forget their fear by saying: 'Give the child something to eat.'"

"Do not grown up people sometimes call Je'sus *the man of sorrows,* Uncle John?" said Paul. "Why I think he must have been the happiest man that ever lived at times. He made so many people happy."

"Yes," said Uncle John, "Je'sus always relieved suffering when he could, wherever the people would open the door and let him in, but you must remember, Paul, that the world then

and is to-day full of people who did not want Him. They preferred to live their own selfish lives.

"We have one more example of this power to heal when the people had faith. After curing Ja'i-rus' daughter Je'sus left and went His way. He had not gone far when two blind men came to Him saying: 'Son of Da'vid have mercy on us.'

"Je'sus for reason of His own, permitted them to follow Him till He came to Pe'ter's house. Then He asked them if they *believed.* They said they did; whereupon He touched their eyes, saying: 'According to your faith be it unto you,' and their eyes opened."

"Wonderful! wonderful!" said both the children.

QUESTIONS FOR CHAPTER XXII

What is this lesson about?
At the feast, what man in distress came to Jesus?
What did he ask Jesus to do?
What happened to Jesus as they were going along the way?
How long had the woman been sick, and who had tried to cure her?
What did Jesus say to her?
What message did they bring to Jairus?
What did Jesus do?
What did Jesus tell the father and mother to do?
Tell about Jesus healing the blind man.

CHAPTER XXIII

JE'SUS AT THE POOL OF BE-THES'-DA

Morning Lesson—Fourth Sunday in March

"Dear children," said Uncle John, as they came together for the twenty-third lesson. "I want you to realize that Je'sus was always planning something helpful for all people wherever He went.

"When He was going from city to city, He often saw things that made Him feel that only a few individuals really cared about the general welfare of all. He found so many people who seemed, like tired sheep panting on the hillsides, whom shepherds had left unprotected, that He determined to overcome this indifference by dividing the apostles into six groups, of two each, and sending them out to awaken the people to the needs of their fellow men.

"Je'sus told the apostles of the perils and trials which awaited them, and advised them not to go from house to house to find a place to stay, but to remain at the first house they entered until they left the town. They were to say when they entered: 'Peace be to this house,' and their peace was to rest upon it. He told them, however, that if the people would not receive them to pass on to another house.

"So with these admonitions," said Uncle John, "the apostles went out—two by two—to begin God's ministry. Je'sus was now alone, yet He did not remain idle. He was busier, if this were possible, than ever.

"Shortly after the departure of the apostles He left Caper'na-um and went to Je-ru'sa-lem. Among other things He visited a famous pool, known as the Pool of Be-thes'da, and here performed a wonderful work.

"At certain times the waters of this pool bubbled up. The people had learned that at such times it contained stronger

healing properties than at other times, due, no doubt, to the rains bringing minerals from the different soils through which the water passed on its way to the pool.

"Now, the people," said Uncle John, "thought the change wrought in this pool was due to super-natural causes, that is, for instance, that an angel had come down from heaven and stirred the waters, putting into it some unseen power which, from experience, they knew would heal."

Paul, at this point, interrupted by saying, "Uncle John, we know of a spring just like that and we will take you there if you would like to go." "I will be glad to go, my dears," said Uncle John, "we can, probably, from that, get a good idea of the Pool of Be-thes'da.

"Well, when Je'sus came to the Pool He found many sick people there. After looking on for a few moments He picked out the most discouraged man of the lot and asked him if he would like to be cured.

"In place of saying that he would, the stranger began to tell Je'sus the story of his life. He said he had been paralyzed for thirty-eight years and had often come here to be cured, but, when the Pool was best he could not get to it because of his feebleness and the great crowd, and thus year after year had passed, till hope was gone.

"When the sick man's story was finished, Je'sus, looking on in compassion, said to him gently, 'Arise, take up thy bed and walk.'

"The man immediately did as Je'sus requested.

"Now this healing occurred on the Sab'bath day, and some fault-finding men who saw the miracle performed said to the man who was cured and carrying his bed, 'You have no right to bear burdens on the Sab'bath day; it is not lawful.'

"These men," said Uncle John, "evidently did not understand God's commandment, 'Remember the Sab'bath day and

keep it holy.' They doubtless thought they understood it, but they were like many men to-day who think they understand it when in reality they do not. Holiness does not mean that we are to do no good. Je'sus this day, by this act, made it so plain that no one, from time henceforth, need misunderstand it."

"What did the cured man say, Uncle," said Paul.

"The stranger," said Uncle John, "who was healed excused himself by saying that the person who cured him told him to carry off his couch. Je'sus, meeting this man in the temple a little later, said to him: 'Sin no more, lest something worse come upon thee.'

"The stranger now knew who it was that had healed him and, being vexed that Je'sus had reprimanded him, went to the rulers of the city and told them it was Je'sus who had cured him on the Sab'bath day.

"When the rulers learned that it was Je'sus, they began at once to persecute Him. Je'sus, preferring always to avoid discord and inharmony, returned to Ca-per'na-um where He was to meet His a-pos'tles."

QUESTIONS FOR CHAPTER XXIII

What was Jesus always planning?

What did Jesus tell his apostles to do when he entered a house?

Suppose they would not let the apostles stay, what then?

Where did Jesus go after the apostles left, and what did he do?

Tell us about the Pool of Bethsaida.

Tell us about the first meeting of the man he cured there and what was the matter with him.

How did Jesus cure him?

On what day of the week did this occur and what was said about it?

Why did Jesus leave there, and where did he go?

CHRIST CALLING JAMES AND JOHN

CHAPTER XXIV

DEATH OF JOHN THE BAPTIST

Afternoon Lesson

"Well, my dear children," said Uncle John, as they assembled in the afternoon, "are you in a pretty cheerful mood? I ask because we have a sad lesson this afternoon. We are to talk about the death of John the Bap'tist.

"You will remember that John had been imprisoned by Her'od An'ti-pas for no especial reason except that he had criticised Her'od for the life he was living. This criticism angered Her'od and more especially his wife He-ro'di-as, so John, as a result, was cast into prison.

"Now this prison was in a portion of the king's palace and Her'od, for some reason, often went and talked with John. The conversation each time influenced Her'od for the better, but he was a weak man and too often listened to He-ro'di-as, the wife, who was a heartless and unprincipled woman.

"He-ro'di-as made up her mind to get John out of the way of Her'od's influence, and, knowing the weakness of the king, watched her opportunity to carry out a wicked plan.

"Now, in her mind, an unusually good occasion presented itself on Her'od's birthday. She made a feast for him. The palace contained a large theatre. After the feast, wherein there had been much eating and drinking, the guests wer einvited to the theatre to witness some plays and dances.

"It was customary on all state occasions like this to provide public dancers and singers to entertain the company. He-ro'di-as had done all, but as a special feature of this birthday merriment, and also to entrap the king, who was now well nigh drunken with too much wine, planned that her own fascinating daughter, Sa-lo'me, should come on the stage and dance.

"The King was so carried away by Sa-lo'me's charms that he took an oath that he would grant her whatever she asked, even to the half of his kingdom.

"Sa-lo'me immediately ran to her mother, reporting her success and asking what she should do next.

" 'Ask for the head of John the Bap'tist,' said her mother. When the king heard her request he was grieved, but in his drunken and hilarious mood, saw no way to evade his promise, so issued orders to the soldiers to bring immediately the head of John the Bap'tist to the princess.

"Soon the soldiers appeared with John's head on a charger.

"John's friends took the body and buried it; then went and told Je'sus all that had happened."

"That was dreadful," said Pau-line', "but tell us, Uncle John, what happened to this wicked king and queen—didn't God punish them?"

"Yes," said Uncle John, "He did, and most severely. It came about this way: He-ro'di-as, ever desiring her husband to grow in power and influence, urged him to take a step which finally brought their ruin.

"Her'od A-grip'pa, brother of He-ro'di-as, about this time visited the Em'per-or Ca'ius, (Ca-lig'u-la) of Rome. The Em'per-or bestowed upon Her'od A-grip'pa so many honors that He-ro'di-as became jealous of her brother's popularity and urged her husband to go to Rome and solicit like favors of the Em'per-or.

"Her'od did not approve of the plan, but He-ro'di-as would not be content until he did so, and they finally sailed for Rome. Her'od A-grip'pa, the brother, promised to further Her'od An'ti-pas' interests, by sending his servant with them to Rome, bearing letters of introduction and greetings to the Em'per-or.

"Among those letters was one written to defeat Her'od's plans and it had its effect.

"The Em'per-or after reading the letter, became suspicious of Her'od An'ti-pas and He-ro'di-as, and cast them into prison. As they could not prove their innocence, they were banished to Spain, where they both died in obscurity and dishonor."

"Served them right," said both Paul and Pau-line'. "But how long was it after John the Bap'tist's death?" asked Pau-line'. "About four years," replied Uncle John, "and while it may seem like a long time, yet their suffering was greater than instant death, for they had time to think and regret, and this brought remorse."

QUESTIONS FOR CHAPTER XXIV

What is this lesson about?
Why was John the Baptist cast into prison?
Who talked to John in prison?
Tell how Herod's wife planned to have John put to death.
Whom did she send to dance before the king?
What wicked thing did her mother make her ask of Herod?
What became of the body of John?
What did John's friends do when he was dead?
Tell how Herod and his wicked wife were punished.

CHAPTER XXV

JE'SUS WALKING ON THE WATER

Morning Lesson—Fifth Sunday in March

The children were quite sad all the week over the death of John the Bap'tist, so, when they sat down again with Uncle John, they wanted to talk it all over again, but their mother, who had come to the class, said: "I think my dears, we would better go on with the lesson Uncle John has selected."

Paul agreed outright, but Pau-line' did not give up so easily, yet, after a moment, smiled a consent and Uncle John began by saying:

"Je'sus thought it best for the A-pos'tles to have a change after their hard work and the depressing news of John's death, so he invited them to go with Him to a quiet place for a little time. They went across the Sea of Gal'i-lee up into the mountains not far from Ca-per'na-um.

"But, before they could get any rest, people began to come to hear Je'sus speak and He and the A-pos'tles talked all day, not stopping even to eat.

"Toward evening the people who had had nothing to eat, showed signs of hunger and great weariness.

"The A-pos'tles spoke to Je'sus of this and suggested that they be sent away, but Je'sus did not approve of this without first giving them something to eat.

"One of the A-pos'tles then said that there was a little boy in the crowd who had five barley loaves and two small fishes, but, he added, 'what are they among so many people? There are here 5,000 men alone.'

"Je'sus, with that spirit of kindness which always characterized His life, began to plan a way to feed them. He told the A-pos'tles to have them seated on the ground. The A-pos'tles did as Je'sus suggested, no doubt wondering what He was going on the water, but they soon knew that it was Je'sus.

ing to do. They knew He had not money to buy bread, and even though He had plenty of money it could not be bought at this time of day.

"Every eye now turned toward Je'sus; 'He took the five loaves and the two fishes and breaking them, gave thanks to God, then distributed it to the multitude. All were abundantly fed and there were twelve baskets of fragments left.'

CHRIST AND PETER.

"This miracle so aroused the people that they suggested making Je'sus their King, but Je'sus refused, saying: 'My kingdom is not of this world.'

"The A-pos'tles, as well as the other people, urged this, so the Sa'vior sent the A-pos'tles away in the boat across the lake whilst he got the people off to their homes.

"Je'sus was now left alone on the shore. Soon a storm arose and blew hard upon the water. The A-pos'tles could not use their sails and they were much afraid. Whilst the waves were rolling high and they were toiling at the oars they saw, by the full moon, some one walking on the water. It was Je'sus. He had compassion for them, just as He had felt sorry for the people whom He had fed.

"At first they thought it was a spirit whom they saw walking on the water, but they soon knew that it was Je'sus.

"Then Pe'ter said to Je'sus: 'If thou art Je'sus, bid me come to thee.' Je'sus said: 'Come.'

"Pe'ter obeyed, leaping from the ship to the sea. For a time he also walked upon the water, soon, though, the waves which were running high and the spray which was flying in the wind, frightened him and he lost his faith and began to sink. He then cried to Je'sus to save him, lest he should drown.

"Je'sus came quickly and extended His hand. Together they walked on the waves until they reached the vessel and stepped unharmed to the deck.

"Je'sus admonished Pe'ter never to lose faith, for, said He, when one begins to doubt then trouble begins.

"After this Je'sus and the A-pos'tles sailed to Ca-per'-na-um. Here we will leave them until afternoon. I hope, Paul and Pau-line', this mother of yours will join us often."

"Indeed I will," exclaimed Mrs. Clare, "and you need not be surprised if I bring others with me. I had no idea these lessons were so interesting."

QUESTIONS FOR CHAPTER XXV

What did Jesus think would be good for his disciples and himself?

Did Jesus get a rest?

What happened to the people?

When Jesus saw the people were weary what did he tell his apostles to do?

What did one of the apostles answer?

What did Jesus tell the apostles to do?

How much was left after the five thousand were fed?

Why did Jesus let the people make him king?

What frightful thing now happened to the apostles?

What did they think they saw on the water?

What did Peter say and do?

What wonderful thing did Peter and Jesus do?

Who promised to join the children in their next lesson?

CHAPTER XXVI

JE'SUS LOSES SOME FRIENDS

Afternoon Lesson

"Dear children," said Uncle John, "we are to talk this afternoon about how Je'sus lost some friends, not by death but because He spoke the truth. It occurred on the Sab'bath, the day after He and Pe'ter walked on the water.

"The crowd, supposing they would find Him again the next morning, went early to the place where they had left Him on the shore, but as He had departed, they crossed the lake to Ca-per'na-um. On finding His whereabouts they asked Him how it was possible that He got to Ca-per'na-um having no boat. He did not tell them that He walked on the water to the A-pos'tles' boat and went over in that.

"Je'sus now felt that it was time for people to study themselves seriously and to know His mission on earth, so He said: 'You do not seek me because of the work I am doing, nor the words I speak of My Father in heaven, but rather do you seek Me because of the loaves and fishes.

"This does not seem quite like Je'sus to make a remark like this," said Uncle John, "yet He wanted to [illegible]eople to thinking. At times they seemed filled with a[illegible]ue curiosity, as if making a sort of picnic of very solemn things."

"How did the people take it?" said Paul, who was now doing a good deal of thinking.

"At first," answered Uncle John, "the people seemed to be touched by what Je'sus said, and asked Him how they should go about to do the work of God. Je'sus replied that if they would do God's work, they must believe on Him, for God had sent Him to teach them the way of truth and life.

"Then they said, 'If you are sent from God, show us a sign that we may believe on You. When our fathers came up from

E'gypt, Mo'ses, their leader, gave them man'na from heaven to eat. Da'vid, the psalmist, called it the bread of Heav'en.'

"Then Je'sus," said Uncle John, "told them it was not Mo'ses who gave their fathers bread from heaven, but God who gave it; and that God had sent Him as bread from heaven that they might live forever.

"This remark angered them and they said, one to another: 'How can He come from heaven? How can He call Himself the Bread of Life? We know where He was born. He is the son of a carpenter of Naz'a-reth.'

"But Je'sus did not lose patience with them. He endeavored again and again to impress upon them the thought that earthly food could not give eternal life, but that His words coming from God could give eternal life.

"Many of the people now departed; so many, indeed, that no one seemed left except the A-pos'tles. Turning to them in that sorrowful hour Je'sus said: 'And will ye also go away?' Pe'ter then said: 'To whom *shall* we go? *Thou* hast the words of eternal life. *We believe* that Thou art the Holy One of God.'

"Pe'ter's words in a measure comforted Je'sus," said Uncle John, "but His heart was sad and He could not forget how the multitude had left Him when He tried to impress great truths upon their minds."

QUESTIONS FOR CHAPTER XXVI

Where did the people next find Jesus?
Why did Jesus tell the people they followed him?
On what conditions did they say they would believe on Jesus?
What did they say among themselves?
What did many of them do?
When they were all gone what did Jesus ask the apostles?
How did they answer him?
What is our life here like?

AT THE HOUSE OF MATTHEW.

FROM PAINTING BY ALEXANDER BIDA.

CHAPTER XXVII

THE PRODIGAL SON

Morning Lesson—First Sunday in April

"Uncle John," said Paul during the week, "father would like to come to our next lesson. He wants to know what you think Je'sus means by His story of the Prod'i-gal Son."

"Well, my dear," said Uncle John, "we shall be more than glad to have your father with us, and, of course, your mother will be present, for we now consider her a part of our group."

So the entire family sat down to learn Je'sus' object in telling the people the story of the Prod'i-gal Son.

Uncle John first said: "Have you forgotten, my children, the meaning of Pub'li-cans?" "No," said Paul, "a Pub'li-can was a tax gatherer." "Right, my boy," said Uncle John, "and you will remember also that Je'sus asked Mat'thew, a Pub'li-can, to follow Him, which he did.

"Mat'thew naturally had friends among the tax gatherers, called sinners by the Jews, and some of them came to hear Je'sus speak. Now some of the Jews did not like it because Je'sus associated with Pub'li-cans, and cast reflections upon Him by saying: 'He receives Pub'li-cans and sinners, and goes so far as to eat with them.'

"It was because of this complaint, on their part," said Uncle John, "that Je'sus preached to them the Par'a-ble of the Prod'i-gal Son. In this Par'a-ble the elder son represents the people who are making complaints, and the younger son represents the Pub'li-can and sinners.

"Je'sus begins His Par'a-ble as follows: There was a man who had two sons. The younger one said: 'Father, give unto me that portion of goods which belongs to me.' So the father divided his property between the two sons. When the younger

received his portion he went away into a foreign country, and there wasted his fortune in riotous living.

"Soon he began to be in want, and at last hired out to a farmer, who sent him into his field to feed the swine. Even here, he was so much in want, that he ate the husks which were provided for the swine. He now began to think about his father, and the old home and he said to himself. 'How many of my father's hired servants have bread enough and to spare, but I perish with hunger. I will arise and go unto my father and will say unto him: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, but make me one of thy hired servants.'

"So he arose and went unto his father, and when he was yet a great way from home, his father seeing him, had compassion, and ran and fell on his neck and kissed him, and brought him home. He then told his father his thoughts in that far off country, how he had come to be a hired servant. His father made no reply, saying only to his servants: 'Bring forth the best robe and put it on him, give him shoes for his feet, and place a ring upon his finger. Kill the fatted calf, and let us eat and be merry, for this, my son, was dead, and is alive again, was lost and is found.' So a feast was prepared.

"Now the older son," said Uncle John, "who was far off on the estate, came home. As he drew near to the house, he heard the sound of music and dancing. Calling one of the servants he asked what all this merriment meant.

"The servant said, 'Thy brother hath come, and because he is safe and sound, thy father hath killed for him the fatted calf.'

"Then this elder brother was angry, and would not go in the house, but when the father knew he was there, he went out and entreated him to come in. But the elder son said to his father: 'Lo, these many years have I served thee, and thou never gavest me even a kid to make merry with my friends, but when this,

THE PRODIGAL SON.

thy son, who has wasted his fortune in riotous living is come, thou hath bestowed upon him many gifts and killed for him the fatted calf.'

"The father said: 'Son, thou art ever with me and all that I have is thine. It is best that we make merry and be glad, for this, thy brother, was dead and is alive again, was lost and is found.' "

Uncle John having finished, patted Paul on the head saying: "You see Je'sus always forgave sinners, and this story is told by Je'sus to the Jews, because they condemned Him for eating with sinners. All He asked was, that they repent, and sin no more. He wants all men to help sinners. He expects it, or He would not have set the example."

As the lesson ended, the father said: "I don't wonder these children are interested. I, also, shall be glad to join you often in these talks." He grasped Uncle John's hands as much as to say: "We will need to help each other."

QUESTIONS FOR CHAPTER XXVII

What new member came into Uncle John's class?
Who was a publican?
Why did Jesus preach the parable of the prodigal son?
Whom did the elder and younger son represent?
What did the younger son do?
What became of his money?
Tell what he did when he became very hungry.
What did his father do when he saw him coming?
Tell about the feast.
Who came home during the feast?
Tell how the elder brother felt, and what he said.
What did the father answer?
Why did Jesus tell this story to the Jews?
What does Jesus expect every one to do?
What did the father say at the close of the lesson?

CHAPTER XXVIII

THE SABBATH DAY AND HOW JE'SUS LOOKED UPON IT

Afternoon Lesson

In the afternoon the children and their parents sat down again with Uncle John to talk over some of the great questions which Je'sus had preached about. Among these questions was one regarding the Sab'bath Day, and how it should be observed.

"A certain sect of the Jews were very strict regarding the Sab'bath," said Uncle John, "and would not build a fire even on that day lest they should sin.

"They were, in fact, so exacting that they would not take up arms on the Sab'bath day, even though their enemies walked into Je-ru'sa-lem, killing people and taking the city, as was once the case.

"Now, shortly after Je'sus had told His story of the Prod'-i-gal Son, He and His A-pos'tles went through a field of corn. The A-pos'tles being huungry, plucked the ears of corn and ate them.

"When these Jews heard about it, they complained, saying it was not lawful. Je'sus said: 'If it was necessary for the A-pos'tles to have food there was no sin in it. Necessity,' He said, 'was to guide one's actions.'

"No one," said Uncle John, "kept the Sab'bath day more holy than Je'sus, yet He felt that on this subject they were narrow and bigoted, and He did not hesitate to tell them so.

"In the afternoon of the same day that Je'sus and the A-pos'tles were in the corn field, Je'sus went into the Syn'a-gogue. Here were the fault-finders watching for Him.

"Just before entering, He talked with a stone mason whose hand had withered as a result of being crushed. No doubt the man had asked Je'sus to cure Him. At any rate this stone ma-

son went into the temple, and the people were watching to see whether or not Je'sus would heal this man on the Sab'bath day.

"Je'sus, as usual, knew what the people were thinking about and He said to them: 'Which is right, to save life or to destroy it; to do good or to do evil on the Sab'bath Day?'

"They quickly said that it was right to save life. Je'sus then turned to the stone mason and said to him: 'Stand forth.' The man stood up. All eyes were now fixed upon him. Je'sus said to him: 'Stretch forth thy hand.' He did so, and it was made whole.

"Je'sus now turned to the people saying: 'If any one of you have a sheep and it fall into a pit on the Sab'bath, do you leave it there because it is the Sab'bath Day, or do you get it out?' They said: 'We get it out.' Je'sus then said: 'How much better is a man than a sheep?'

"The fault finders making this trouble were lawyers, known as Scribes, and a sect of Jews, known as the Phar'i-sees. The Scribes and Phar'i-sees were a proud lot of people, who had been accustomed to having their own way in all public matters. This teaching of Je'sus was so contrary to their doctrine that it made them angry. Because of Je'sus' triumph," said Uncle John, "they went away to plot with the wicked king to end His life."

QUESTIONS FOR CHAPTER XXVIII

What is this lesson about?
Tell how strict some of the Jews were about the Sabbath.
What did Jesus and his apostles do on the Sabbath?
What did the Jews do when they heard about it?
How did Jesus answer them?
Where did Jesus go, and whom did he see that Sunday afternoon?
What question did Jesus ask the people?
What did Jesus then say and do to the stone mason?
Who were the fault finders in this case?
What did they plot to do, and why?

CHAPTER XXIX

WASHING AWAY SIN

Morning Lesson—Second Sunday in April

Paul, who had come early and gotten the chairs arranged for a good long lesson, said he thought it was horrid in those Scribes and Phar'i-sees to do Je'sus harm, simply because He didn't believe as they did.

"That is so," said Pau-line', "but it is true even to-day of some folks, isn't it, Uncle John?"

"Yes, that is true, but let us not get excited about it. Je'sus' trouble is all passed away, and we must try to have good hearts, because He wished it," said Uncle John.

"To-day we are to talk about a subject which took up the washing of cups and saucers, but first let us see how it came about.

"Some Scribes and Phar'i-sees had come up from Je-ru'sa-lem to watch Je'sus, and, if possible, to condemn Him.

"They were scholars of the time and it was expected they would ask Him some questions which He could not answer, or if He did, that His answers would get Him into trouble, and give them occasion to put Him in prison."

"That was con-tempt'ible, but I expect they succeeded," said Paul, "at least for a time, and then maybe they fell into their own trap, that is generally the way with smart folks."

"Maybe," said Uncle John, "but we shall see that Je'sus saw through their plans and did not fall into their trap.

"At the time Je'sus lived it was a custom of some of the Jews to wash their hands when they came from the market and other places, lest they might have touched some person or things which were not clean.

"They thought the washing of the hands washed away sins.

"In like manner, just before eating, they washed the cups and saucers several times lest some one might have touched them who was sinful. They also scrubbed the couches on which they were to recline during the meal, for just the same reason. In their estimation it was more wicked to eat with unwashed hands, than to persecute or even kill a man who had violated their customs or laws.

"Now it was just such men as these, who came one day from Je-ru'sa-lem and other towns to convict Je'sus. They asked how it came about that His A-pos'tles broke the law of the country by eating with unwashed hands?

"From this question we judge that the A-pos'tles had been to some feast where they had neglected to wash their hands, or at least, had not washed them as often as these men thought they should.

"The A-pos'tles at this time were standing beside Je'sus, so they said nothing, but left Him to answer. Je'sus answered as He often did, by first asking them a question. He said: 'How is it that you dishonor God by respecting the laws which only your ancestors have taught you?'

"The Scribes and Phar'i-sees were much astonished at this, and said: 'We do not dishonor God.'

"Yes, you do," said Je'sus, "God's command is to 'Honor thy father and thy mother,' but you do not. Some of you take money which should support them, and pretend to place it on the altar as a gift to God, and by so doing, free yourself from supporting them. Your law permits you to do that. But God's law does not, and in keeping your law, you break His law.

"Then Je'sus spoke of their habit of washing cups and saucers. Je'sus, himself, was clean and wanted everything to be clean, but He wanted it understood that clean hands did not make a clean heart, and that washing cups and saucers did not

make a clean life. It is not what a man puts to his lips, or what he eats which hurts him, but what he thinks in his heart and what he does to his fellow men, that makes him impure.

"The Scribes and Phar'i-sees saw with great certainty that Je'sus was no common man, yet they were jealous of Him and could see only evil in His teachings. They hardened their hearts more than ever, and went away determined to conquer Him.

"If you have any questions to ask, my little folks, you are at liberty to do so now," said Uncle John, as he finished the lesson.

"I think Je'sus was wonderful," said Pau-line'. "I don't believe the people could ever have crucified Him if He hadn't let them. He would have found some way out of it."

"Of course He could," said Uncle John. "He knew from the first that He must die on the cross in order to save others, but He wanted to do His work first."

QUESTIONS FOR CHAPTER XXIX

What had the Scribes and Pharisees come from Jerusalem to do?

Tell about the washing of hands, and why the scribes and pharisees did it so often.

What question did they ask Jesus?

How did Jesus answer them?

What was their answer and Jesus' reply?

What did Jesus say made people impure?

What effect did Jesus' words have on the scribes and pharisees?

What did Pauline think about this, and what was Uncle John's reply?

CHAPTER XXX

HOW TO PRAY. HEALING THE DEAF, DUMB AND BLIND

Afternoon Lesson

Four o'clock came none too soon for Paul and Pau-line'. They were ready with Tes'ta-ment and chairs when Uncle John, who had been out to see a sick neighbor, returned.

"My dears," he said, "I hope I have not kept you waiting. We are to study this afternoon the prayer Je'sus taught His A-pos'tles.

"In Je'sus' time the people stood during prayer. One day the A-pos'tles, although some distance away, seeing Je'sus in this reverent attitude, concluded to ask Him to teach them to pray.

"So when He had finished and joined them, they said: 'Lord teach us also how to pray.' He then taught them what is known as 'The Lord's Prayer.' It is the most beautiful prayer ever repeated by man. Je'sus gave this same prayer to the world at the time He delivered the 'Sermon on the Mount.' He then taught it to His A-pos'tles.

"Let us turn to it," said Uncle John, "and read it in concert. You will find it in Mat'thew VI:9-13:

'Our Father, who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
As it is in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us from evil;
For thine is the Kingdom, and the power and the glory forever. Amen.'

BY THE SEA OF GALILEE.

FROM PAINTING BY F. GOODALL, R. A.

"You will notice," said Uncle John, "there are seven requests in this prayer, yet only one asks for earthly needs. It is a very thoughtful prayer, full of love and has been recited by millions of people for nearly two thousand years.

"After this, Je'sus gave the A-pos'tles a parable to show them the necessity of prayer and the need of faith. This is what He said: A certain man wished to go to a distant city to visit a friend. In order to avoid the heat, he traveled by night and rested by day. After some travel, he reached the house of his friend, at a late hour, tired and hungry.

"Now this friend whom he visited was poor and had nothing in the house to eat. He could get nothing at the stores for they were closed for the night.

"Knowing his guest was hungry, he concluded to go to the house of a neighbor and borrow some bread. He explained to the neighbor that company had come unexpectedly, and that it would be a great favor if he would loan him some bread.

"Now the neighbor was cross because he had been awakened, and refused to loan. The man kept knocking. The neighbor still refused, saying: 'My children are with me, and the house is locked and barred. Trouble me not.' Still the man kept on knocking. Finally, because he was persistent, the neighbor got up and gave all that he asked.

"When Je'sus had finished the parable, He said to His A-pos'tles: 'If persistence will conquer a cross neighbor, how much will it help us with God, especially so, when we consider that He wishes to give us aid in every hour of need. We must ask Him. Let us never fail to ask Him.'

"Soon after this," said Uncle John, "Jesus and His A-pos'tles met a man possessed with an evil spirit, making him blind, deaf and dumb. Je'sus as usual, calmed, cured and soothed him.

"This wonderful cure aroused the people's admiration, and they said over and over again: 'Is not this the Mes-si'ah?'

"The men present, who had been opposing Je'sus, could not deny that a great miracle had been performed, yet they hoped they could spoil his popularity by saying bad things about it. So they said, 'We do not deny that Je'sus cured this man, but He has done it by the power of Sa'tan.'

"Now the sons of some of these men had the power of healing, so Je'sus said to them, 'Will you say that your sons also heal by the power of the Dev'il?' And then," said Uncle John, "before they had time to answer, Je'sus made reply, 'Oh, no, Sa'tan is not foolish enough to lend power to defeat his purpose.'

"He then explained by saying: 'Suppose you were to come to a great stone fortress full of captive people, who were crying for deliverance. Suppose also, that in front of this castle, stood a giant, covered with armor from head to foot; a sword at his side, a shield on his left arm and a spear in his right hand. You would know, would you not, he was there to keep away all who came to rescue the prisoners? Now, how could they be rescued? Only by one stronger than the giant. This is what I did. I found this poor man a prisoner, bound by Sa'tan. I battled against Sa'tan and set him free. I rescued him by the power of God. This is the only sure and permanent rescue.'"

QUESTIONS FOR CHAPTER XXX

What are we to study in this lesson?
What did the apostles ask Jesus to do?
Repeat the prayer Jesus taught them.
What did Uncle John say about this prayer?
What did Jesus do to show the need of faith and prayer?
Can you tell the story that Jesus told?
Whom did Jesus next cure?
What did the people say to themselves?
What did Jesus' enemies say about the cure?
What did he reply to them?
What story did Jesus tell them to explain how he cured the man?

CHAPTER XXXI

SETTING A TRAP FOR JE'SUS

Morning Lesson—Third Sunday in April

Uncle John's talks had grown so interesting to Paul and Pau-line', that they invited the children from the neighboring farms. So here we find them bright and happy. Among those present were Char'lie Staf'ford and his sister, Pe'ter Mills with his brother, also two chubby sisters in pink, Phoe'be and Bes'sie White.

Uncle John gave them a warm welcome and began the lesson, saying:

"We came to talk to-day about Je'sus at the midday hour. A certain Phar'i-see asked Him to go home to dinner with him. There was not much warmth in the invitation. On the contrary, it was a formal invitation, a sort of a trap to get Je'sus out alone without His A-pos'tles. Je'sus, having no fear, however, accepted, and went home to dine with the Phar'i-see.

"FOLLOW ME."

"When He arrived at the house He found many guests. They had assembled partly out of curiosity, and doubtless, also, for the purpose of confusing Him in His talk.

"Had Je'sus followed the custom of the day, He would, upon entering, have bathed His hands and feet, but contrary to custom, He went immediately to the couch where He was to re-

cline during the dinner. He knew that the Phar'i-sees and his friends wanted an excuse to criticise Him, so He felt that it might as well come first as last.

"When Je'sus did not wash, the host showed astonishment. Je'sus immediately answered the host saying, 'How do ye Phar'i-sees make clean the outside of the cup and platter while your inward part is full of death and decay?' He then told those present, that the lives of the Phar'i-sees were merely made for show; that they prayed in public places where men could see them, but that God liked secret prayer best. He said they magnified the small things of life, and neglected the real things which would help the world.

"While Je'sus was talking, one of the company, a lawyer, interrupted Him, saying: 'In speaking as you do, you throw reproach on us.' Je'sus bravely replied, 'Do you not make laws which are a burden to humanity? You remind me of men who withhold the key of knowledge.'

"Now, when the Phar'i-sees saw that Je'sus understood their true character, they threw off their masks of politeness, and crowded so thick upon him that the feast was broken up."

"What became of Je'sus?" said Pau-line'.

"Je'sus got away from them," said Uncle John, "but how, perhaps, we shall never know. Maybe some of the servants told the people outside, for there was a great crowd around the house, which from moment to moment grew larger. I judge that the crowd so frightened the men, that they allowed Je'sus to depart in peace.

"Je'sus said to his A-pos'tles who were waiting outside with the crowd: 'Be not afraid of men, but think of God, whose eye is brighter than the sun. He can see the secret life of every man.'

"While thus talking to His A-pos'tles, a young man came up and asked Je'sus to persuade his brother to divide his for-

tune with him. Je'sus said to him: 'Man, who hath made me a judge over you?' Je'sus, seeing he was persistent, spake a parable unto him. This is what He said: 'There was a man with a very large farm. The crops were so great, that he did not know what to do with them. After thinking the matter over, he said to himself, I know what I will do. I will pull down these barns and build greater ones. There I will store my goods, and I will say to my soul, Soul, have a good time and be fat.'

" 'Now, on that same night,' said Je'sus, 'the farmer died, so what good did all his riches do him?'

"When the parable was finished," said Uncle John, "Je'sus turned to his disciples and said: 'Therefore, I say unto you, take no thought of your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat and the body is more than raiment. Consider the ravens, for they neither sow nor reap, neither do they have storehouses or barns, yet God feedeth them. How much better are ye than they?' "

With this the lesson was finished, and the children all asked to come again in the afternoon.

QUESTIONS FOR CHAPTER XXXI

Who were present at the next Sunday's lesson?

Who asked Jesus to dinner, and why?

What unusual thing did Jesus do when he entered the house?

What did Jesus do that astonished the man who had asked him to dinner?

This looked impolite; how did Jesus explain it?

What did the lawyer say to Jesus, and how did Jesus reply?

What did the Pharisees then do?

How did Jesus get away?

What did Jesus say to his apostles?

What did a young man come and ask Jesus?

What parable did Jesus tell the young man?

After the parable was finished what did Jesus say to his apostles?

What request did the visiting children make?

CHAPTER XXXII

JE'SUS AMONG HEATHEN PEOPLE

Afternoon Lesson

"Now," said Uncle John, "with so large a class, our lesson this afternoon should be glorious. Suppose, Paul, you tell the young folks where we left Je'sus this morning.

"Well," said Paul, "the Sa'vior had been invited to a feast, but instead of the guests separating with good wishes, the enemies of Je'sus tried to stir up discord."

"Yes," said Uncle John, "and Je'sus felt so bad about it, that shortly after, He went with his disciples over to the cities on the Med-i-ter-ra'ne-an Sea. The trip was a sort of outing. The A-pos'tles were all accustomed to ships and trade, and the voyage was no doubt a pleasant one. They first stopped at Sy'ro-Phe-ni'ci-a. The people at this place did not worship the one true God, they were known as heathens.

"One day while staying here, a Sy'ro-Phe-ni'ci-an woman followed Je'sus, and asked Him to cure her daughter, whom she said was possessed with an evil spirit.

"Je'sus at first paid no attention to her. The disciples, thinking it was because she was a heathen, and desiring to get rid of her, asked Je'sus to send the woman away. 'But,' said Je'sus, 'I am not sent to any one except the lost sheep of the House of Is'ra-el.'

"Je'sus hoped by this remark to make the disciples think seriously. He wanted them to be willing to heal any one, no matter what their position or belief. Je'sus then turned to the woman and made a very strange remark. A remark which was just like Him. He was always speaking in riddles. This is what He said: 'It is not right that I should take the children's meat and give it to dogs.'

"That was not just like Je'sus, was it, Uncle John?" said

Paul. "No," replied Uncle John, "and yet Je'sus said this because His own people, the Jews, looked upon the heathen as dogs, and He wished to show the disciples how unjust it was to look upon any person as lower than themselves.

A RABBI

"The woman evidently read Je'sus' real thought, for she turned His speech very happily. She said: 'It is true, my Lord, that the bread reserved for children should not be given to dogs, but the dogs eat of the crumbs which fall from their Master's table.' In saying this, the woman meant that she would be satisfied if only crumbs of help were given her. Je'sus was pleased with her courage and did not send her away empty. She carried back to the sick daughter a faith that made her well.

"As they continued their journey, Je'sus found other work to do, and strange to say, He found it where He least expected it. Going east in the boat, He and His disciples came to the head waters of the Jor'dan, which they crossed to De-cap'o-lis, a town located on the further side. Here, as at Sy'ro-Phe-ni'ci-a, the people were of old heathen stock. They did not believe in God.

"The reception, however, was as kind and cordial as that given them all along the route. Je'sus healed and talked, and no one molested Him and no one hated Him. During one of the last days spent with these heathen people, a great crowd gathered to hear Him speak. After the sermon, Je'sus performed another miracle. Fearing the people would go away hungry. He requested them to sit down. He then broke all the bread they had, which was seven loaves and a few small fishes. He then gave it to the disciples and asked them to pass it to the multitude. The people all ate and were filled, and yet there were present four thousand men, not counting the women and children. After the feast the disciples gathered up seven large basketfuls that were left.

"Now, what do you think of that," said Uncle John. "I think," said Pau-line', "that it was Je'sus' big heart that enabled Him to do so much. He never thought of Himself, but of others."

"That is right," said Uncle John. "Je'sus never looked for wealth or glory or homage, but His heart could work miracles because of the love and feeling He had for the poor, the sick and the hungry."

QUESTIONS FOR CHAPTER XXXII

Tell of the woman who came to see Jesus.
What did the disciples ask Jesus to do?
What was Jesus' reply?
What did Jesus wish to teach his apostles by this reply?
What did Jesus say to the woman?
What question did Paul ask his uncle?
How did Uncle John answer?
How did the woman reply to Jesus?
What did she mean by this, and what happened?
After the sermon among the heathens what wonderful thing did Jesus do?
How many did Jesus feed on this occasion?

CHAPTER XXXIII

THE MOST IMPORTANT HOURS IN JE'SUS' LIFE

Morning Lesson—Fourth Sunday in April

"Uncle," said Paul, as he came into the large bay window where they had assembled for the morning lesson, "I have brought our neighbor friends again, or rather they asked if they might come, as they were not going to the city for church, and I told them to come right along."

"The more the merrier," said Uncle John, "this is open class and all who wish may come."

The young folks then asked if they might sing a hymn, and Uncle John, whose love for music has always been a source of joy, started that beautiful old song, "Gathering in the Sheaves."

All sang with a vim and when finished Uncle John said: "We go with Je'sus to-day to Gal'i-lee, where He did the most of His life's work. His visit this time is brief. He goes largely for the purpose of saying good-bye.

"Leaving De-cap'o-lis, Je'sus and His A-pos'tles sailed over to Mag'da-la, intending to stay awhile, but being met by enemies who endeavored to provoke Je'sus into an argument, they sailed away to Beth-sa'ida-Jul'ius at the northern end of the sea.

"At Beth-sa'ida-Jul'ius, Je'sus came across a blind man. He took the hand of the blind man and walked with him until they reached a quiet place away from the people. Je'sus then took some spittle and putting it on the man's eyes asked him what he saw? The blind man said, 'I see men as trees walking.' Je'sus repeated the treatment and the man said that he could now see everything clearly.

"The necessity of Je'sus trying twice, before He healed the man goes to show us," said Uncle John, "how much the unbelief of men hindered Je'sus' work. His power was so much

ABIDE WITH US.

RUINS AT BETHSAIDA

interfered with by their want of faith, that He could not always heal immediately, and sometimes not at all.

"When Je'sus had cured the blind man, He and the A-pos'tles took the ship again and went to a city further north called Caes-a-re'a-Phi-lip'pi. His purpose in going there was to prepare the A-pos'tles for the final events that were soon to take place in His life.

"Shortly after arriving at Caes-a-re'a-Phi-lip'pi, Je'sus asked the A-pos'tles what the people thought of Him; who He *was;* and what His *mission* was?

"The A-pos'tles replied: 'Some of the people think you are E-li'as, others think you are Mo'ses or Jer-e-mi'ah, while others think you are some one of the old prophets.'

"Je'sus then turned to them and said: 'But whom do ye say that I am?' Pe'ter, who received a revelation from God,

answered, *We believe that Thou art the Christ, the Son of the Living God.'*

" 'Thou hast answered wisely,' said Je'sus, 'and upon this confession will I build my church.'

"This hour," said Uncle John, "was the most important time in Je'sus' life, for if the A-pos'tles, whom Je'sus had appointed to carry on His work, had failed to know and acknowledge Him, Je'sus' work would, in a measure, have been a failure. But since they knew and acknowledged who He was, Je'sus could go forward in His work with renewed zeal.

"After this, Je'sus talked with His A-pos'tles about Himself. He said that He was soon to be crucified, and that on the third day He would rise from the dead, and forty days after His resurrection He would ascend into Heav'en.

"This declaration made the A-pos'tles sad, and Pe'ter at once said He must not die, that He could not be spared. 'But,' said Je'sus, 'this is a part of my mission. I die that I may draw all men unto me; I go to prepare a place for all. In my Father's house are many mansions. If it were not so I would have told you.' "

QUESTIONS FOR CHAPTER XXXIII

Why did Jesus go back to Galilee?
What did Jesus do to the blind man at Bethsaida-Julias?
What did Jesus ask the apostles at Caesarea-Phillipi?
What did the apostles reply?
What was Jesus' next question and Peter's answer?
What did Jesus tell his apostles would soon happen to him?
How did this make the apostles feel?
What did Jesus tell his apostles he was going to do for them?

CHAPTER XXXIV

THE TRANS-FIG-U-RA'TION OF JE'SUS

Afternoon Lesson

In the afternoon Uncle John said to the group, "We now come to one of the most solemn and beautiful events in the life of our Sa'vior.

"Six days had now passed since Je'sus told His A-pos'tles that He must be crucified. They had begun to feel it must be so, and that they were preparing themselves for it. They continued their journey north, but left the vessel and took a trip on foot.

"As they were passing through the country, Je'sus reached a quiet place far away from any people. Here He left all but three of his A-pos'tles: Pe'ter, James and John, and with them climbed a mountain to a silent and holy place.

"Je'sus' reason for going away from the world, was to show the three A-pos'tles how He would look when in Heaven.

"We do not exactly know the name of this mountain, but it was probably Mt. Her'man'. The ascent was begun in the evening, and they travelled up its slope until they were weary.

"We do not know what first took place, but it is evident that all engaged in prayer and soon after that, Pe'ter, James and John fell asleep.

"The most we know is, after sleeping some time, they were aroused by a strange and wonderful sight. Je'sus during their sleep, had taken on that heavenly glory, which all take on when they pass from earth to heaven.

"His tired look had disappeared. His dusty clothes were changed into shining robes. His face portrayed happiness, joy and peace. The A-pos'tles in speaking of Him said: 'He was like light. He shone like lightning; like His clothing, He was white as snow.'

THE TRANSFIGURATION.

BY RAPHAEL.

"During the Trans-fig-u-ra'tion Scene, two men appeared with Je'sus, one on either side. These were Mo'ses and E-li'jah. Mo'ses had died on Mt. Ne'bo, just before the children of Is'ra-el entered the Promised Land. No man has ever found the grave, and no one knows where he was buried, for God laid him in his grave.

"E-li'jah had been in heaven nine hundred years. He, you will perhaps remember, never died, but while walking through the fields one day with his young friend, E-li'sha, was caught up and carried into Heav'en."

"I know about E-li'jah being caught up," said Paul. "Tell us about it," said Uncle John.

"E-li'jah," said Paul, "was one of the old prophets of Is'ra-el, a saintly man, and one of the two who were taken to Heav'en without dying." "That is right," said Uncle John, "but we must not get too far away from our lesson to-day. So let us remember the two men who were present when Je'sus was Trans-fig'ur-ed, Mo'ses and E-li'jah.

"You wonder no doubt," continued Uncle John, "what Mo'ses and E-li'jah talked about while with Je'sus. Well, it was about His death and res-ur-rec'tion.

"Pe'ter, James and John awoke, and while listening to the conversation, heard a voice say: 'This is my beloved Son, hear ye Him,' and then the beautiful Trans-fig-u-ra'tion scene ended.

"When all was over, the A-pos'tles were more fully convinced than ever that Je'sus was the Mes-si'ah.

"So my friends," said Uncle John, "whenever you hear the word Trans-fig-u-ra'tion in the life of Je'sus, you may know it has reference to the scene about which we have been talking to-day."

SUMMIT OF MT. CARMEL.

CHAPTER XXXV

AFTER THE TRANS-FIG-U-RA'TION

Morning Lesson—First Sunday in May

Paul and Pau-line' had many questions to ask Uncle John during the week. The heavenly vision of Je'sus, Mo'ses and E-li'jah was still a wonder to them. They came to the Sun-day morning lesson with unusually bright faces and beaming eyes.

Uncle John said, "This morning we follow Je'sus and the three A-pos'tles down the mountain. Je'sus' face is again full of worry. The burdens of the people which fell off during the Trans-fig-u-ra'tion, were again manifesting themselves in a look of sadness.

"On their return to the spot where they left the nine A-pos'tles, they found them surrounded by a crowd of excited people. Evidently their faith had been tested and found wanting. Je'sus discovers that the Scribes are asking questions of them.

"When the crowd saw Je'sus, they hastened to Him. He inquired what they were asking the A-pos'tles. At this, the man who had unconsciously brought about the trouble, came forward, and told Je'sus that he had a son who was possessed by an evil spirit, at times inducing him to end his life, by throwing himself in the fire or in the water. 'So,' said the father, 'I brought my child to your A-pos'tles and they have tried to cure him but failed.'

"'This failure on the part of the A-pos'tles made Je'sus more thoughtful and possibly sadder than usual. These same A-pos'tles had gone out on other occasions and healed the sick, the deaf, dumb, blind, and even de-mo'niacs such as this boy. Why had they failed now? How did they lose their faith? These questions Je'sus asked himself, then He said to the father, 'If you have faith, your boy can be healed, bring him to me.' The father said, 'Lord, I believe, help thou mine unbelief.'

"Then the boy was brought forward and Je'sus commanded the evil spirit to come out and it did; but in so doing it threw him on the ground, and he seemed to be as one dead. The people standing around even said, 'He is dead.'

"Je'sus replied not, but took him by the hands, lifted him to his feet, and gave him to the father sound and well.

"As they journeyed south toward home, the nine A-pos'tles asked Je'sus why it was that they had failed to accomplish the cure? Je'sus said, 'Because of your unbelief. If you believe in God nothing is impossible.' "

QUESTIONS FOR CHAPTER XXXV

What did Jesus see on coming down from the mountain?
What did the crowd do when they saw Jesus?
What did a man tell Jesus?
What did Jesus say to the father of the sick boy?
What did Jesus do when the boy came?
What did the apostles ask Jesus, and what did Jesus answer?

CHAPTER XXXVI

THE MONEY IN THE FISH'S MOUTH

Afternoon Lesson

Uncle John told the children during the week that he was going to talk about fish at the next lesson, so naturally they came with much expectancy. They thought they were to hear about the big catch of fish, or possibly about the kinds of fish that existed and where they were found.

Uncle John knew what they had been talking about so he said: "Well, now, my dears, I don't want you to be disappointed to-day, but we are not going to have the kind of fish story that you think we are. Our story is about just one fish, and you will like the story, for it paid a tax imposed upon Je'sus.

"Every man in Je'sus' time paid a personal tax each year when he reached a certain age. Men do the same thing in this country when they arrive at the age of twenty-one years, that is, provided they have lived in the same district a year or more. In some places in A-mer'i-ca the tax is higher than in others, but generally ranges from $1.00 up.

"Je'sus' mother now lived at Ca-per'na-um, so this place was His home more than any other place. He had, however, been away from Ca-per'na-um much of the time and His friends were surprised that He should be taxed, and in fact, did not know until the tax collector came to Pe'ter one day, asking him whether Je'sus intended to pay His tax. It was not just businesslike to mention it to Pe'ter, but the officers stood a good deal in awe of Je'sus, and probably did not like to approach Him on the subject.

"Well, Pe'ter, who was always anxious that the citizens should find Je'sus ready to pay any and all obligations to the Gov'ern-ment, said, 'Yes, Je'sus will pay it.'

"Shortly after this conversation of Pe'ter's with the collector, he told Je'sus of his conversation with the officer.

"Now Je'sus, too, was somewhat surprised and so said to Pe'ter: 'The children of Kings do not pay taxes, neither do prophets or ministers, and as we are the children of the great King—the Father in Heaven—we are exempt from paying a tax. But,' added Je'sus, 'since you have promised it without my knowledge, Pe'ter, I desire you to keep your word.'

TRIBUTE MONEY.

"Now the only way that Pe'ter had to earn money was by fishing. He was, as you remember, a fisherman by trade. So Je'sus sent Pe'ter out in the boat into the sea to earn the money.

"Pe'ter went out, and cast his line and drew in a fish. In the mouth of the fish, we are told, he found a piece of money, just the amount that was needed for the tax, fifty cents.

"This finding of the money in the fish's mouth may have been intended for a miracle, yet it may be that Pe'ter sold the fish for fifty cents, enough to pay the tax. The Bible does not always explain everything in detail. But we may be sure,

first, last and always, that whether the silver was found in the fish's mouth, or whether the fish was sold for that amount of money, it was all the same in accomplishing the purpose."

"That," said Pau-line', "was just like Je'sus, not to quarrel about His taxes, and yet it wasn't right that He should pay taxes was it, Uncle John, for He was a preacher, and preachers should be excused." "I guess," said Paul, "that it was because He went about it so cheerfully, that God helped him in doing it the easiest and most natural way."

Here the lesson ended as all these lessons did, when the children were hungry for more.

QUESTIONS FOR CHAPTER XXXVI

What is this story about?
What did this particular fish do for Jesus?
What did the tax collector ask Peter?
How did Peter answer him?
Whom did Peter tell about this conversation?
What did Jesus answer him?
What way did Peter have to earn money?
Why could Peter earn money in only one way?
What did Peter do?
Was the money really found in the fish's mouth?
What did Pauline and Paul say about Jesus paying taxes?

EXISTING WALLS OF JERUSALEM—NORTHWEST SIDE.

CHAPTER XXXVII

JE′SUS AT THE FEAST OF THE TABERNACLES

Morning Lesson—Second Sunday in May

"To-day," said Uncle John, as the class sat down before the open window, "we are going to talk about the Feast of the Tab′er-na-cles, an occasion held once a year at Je-ru′sa-lem, lasting several days.

"This feast was the most happy of all the feasts held by the Jews, and it drew great crowds to Je-ru′sa-lem. Friends journeyed together much as they did when going to the Feast of the Pass′over.

"By the way," said Uncle John, "who can tell me first, what the Feast of the Pass′over commemorated?" "It was in remembrance of God's goodness in helping the children of Is′ra-el to go out of the land of E′gypt to the promised land," said Paul, before Pau-line′ had time to get a word in edgewise.

"Yes, that is right," said Uncle John, "but tell me Pau-line′, did God do this, and *why* is it called the Feast of the Pass′over?"

"Because," said Pau-line', "the king of Egypt would not let the Is'ra-el-ites go, so God told Mo'ses that He would send an angel to slay the first-born in every house where there was no blood on the door post. This blood was to be a sign that the angel was to pass over that house. So the children of Is'ra-el put blood on the door posts and were saved."

"You are an apt pupil," said Uncle John. "Now this feast we are to talk about to-day—the Feast of the Tab'er-na'cles, was kept for two reasons: First, to keep in memory the march of the children of Is'ra-el from E'gypt to the Ho'ly Land; second, to thank God for the harvests, a feast much like our Thanks-giv'ing, only bigger and of longer duration.

"On the last day of this week, the people celebrated what was termed the 'Drawing of Water,' a ceremony performed by the High Priest and all the people. They first went to the Pool of Si-lo'am, filled hollow logs with water and carried them to the Tem'ple.

"On each side of the Tem'ple was a silver tube. Into one of these the water was poured, into the other some wine, both of which run out into the ground as an offering to God. Following this act the people sang psalms and waved branches of trees.

"Well, when the relatives and friends of Je'sus were getting ready for this festival, they inquired of Je'sus, if He were not going up to perform miracles before the crowds in Je-ru'-sa-lem, saying, it would help him in becoming the great man of the nation.

"Je'sus told him He did not seek notoriety.

"Now when the Jews from all nations were assembled at the temple many spoke of Je'sus, wondering if He would come; in fact, the great subject of conversation at the festival, was, the wonderful works He had performed.

"One day in the midst of the feast, Je'sus walked in. No

one had seen him come, and no one seemed to know by what road he had travelled; in fact, they had given up the thought that He would be present.

"Just after the Drawing of the Water,' Je'sus talked at some length to the people, saying, among other things, "All that come unto me, I will give of the fountain of living waters.'

"When the rulers learned that Je'sus was in the city and that He was still teaching the people this new doctrine of salvation, they sent soldiers to the Tem'ple to arrest Him. The officers came as they were bidden, but being so much touched by Je'sus' looks and what He taught, they went back without performing their duty.

"When the rulers saw the officers without Je'sus, they asked why they had not brought Him and they replied, 'Man never before spake like this man.'

"Then the rulers began to argue among themselves about Je'sus. Nic-o-de'mus, one of the number, finally in defense asked if any man ought to be convicted before He was given an opportunity to defend himself.

"This was more than the Council could stand, and the meeting broke up in great disorder."

QUESTIONS FOR CHAPTER XXXVII

What feast did Uncle John talk about?
Tell about the Feast of the Tabernacle.
What did Paul say about the Feast of the Passover?
What did Pauline say?
Why did Uncle John say they kept the Feast of the Tabernacle?
What did the people do on the last day of the feast?
What did the relatives and friends of Jesus tell him to do?
How did Jesus answer?
What did the people talk about at the feast this year?
Tell about Jesus walking into the midst of the feast.
What did he say to the people?
What did the rulers do when they heard Jesus was in Jerusalem?
What did the officers do?
What did the rulers do when the officers came back without Jesus?

CHAPTER XXXVIII

THE MAN BORN BLIND

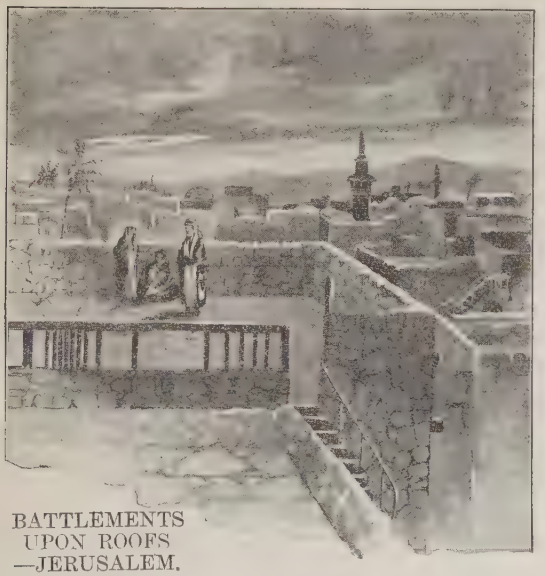
Afternoon Lesson

The sun was just peeping a farewell through the window as the class convened for the afternoon and Uncle John said: "We are to spend this glorious Sab'bath afternoon talking about one of Je'sus' Sab'bath days.

"To-day we find Him still in Je-ru'sa-lem where He and His A-pos'tles went to the feast.

"While there, they saw a beggar, blind from birth, just outside the Tem'ple at the roadside.

"Seeing that he was unable to work and that he had missed many of the joys of life, the A-pos'tles asked Je'sus: 'Who did sin, this man or his parents, that he should be born blind?'



BATTLEMENTS UPON ROOFS —JERUSALEM.

"It did not take Je'sus long to answer the question. He showed His A-pos'tles and all the world that a person is not a sinner, simply because he is unfortunate, whether from birth or otherwise.

"The A-pos'tles wanted to talk this subject over on various occasions, but Je'sus' answer was always the same.

"Je'sus said, however, 'since we have found this man blind, let us show God's love by giving him his sight.'

"Je'sus then took some earth from the roadside, spat upon it, made it into clay, and put it on the eyes of the blind man. He then told him to go and wash in the Pool of Si-lo'am. The man did so, and was immediately made to see.

"This cure caused great joy in the blind man's home, but when the rulers of the city heard of it, they came and asked the man who it was that had healed him, saying: 'The healer must be a law-breaker, because he has done this work on the Sab'bath day.' The man said: 'I do not think so, although I do not know who he was, because God does not give law-breakers power to heal those blind from birth. He must be a good and just man.'

QUESTIONS FOR CHAPTER XXXVIII

What are they going to talk about this Sabbath?
Tell about the blind man sitting by the roadside.
What question did the disciples ask Jesus about him?
What did Jesus say?
What did he next do and what happened?
What did the blind man's home folks think of it?
What did the rulers do when they heard of it?
What did the blind man say?
What did they do with the blind man?
When Jesus heard of it what did he do?
What did the blind man say and do?

CHAPTER XXXIX

FAREWELL TO GAL'I-LEE

Morning Lesson—Third Sunday in May

"This morning," said Uncle John, as the class grouped itself about him, "we are to talk about the Sa'vior's last work on this earth.

"At the time our lesson opens, Je'sus and His A-pos'tles are again at Ca-per'na-um, and down by the shore of the Sea of Gal'i-lee.

"Doubtless He had come here for a farewell talk with His A-pos'tles before leaving Ca-per'na-um forever. He was sad and thoughtful. Whilst looking at the shadows of the city in the water, He told the A-pos'tles that the cities bordering the Sea of Gal'i-lee would some day pass away."

"Is that true Uncle John?" asked Paul. "Yes, His words were most prophetic," said Uncle John, "for not one of those cities remains to-day. The ruins even are covered up, and no one knows for a certainty where they stood.

"After this prophecy, Je'sus planned with His A-pos'tles a final visit to Je-ru'sa-lem. He selected from among His workers, seventy men, and sent them two by two, into the towns ahead of Him, not only in Gal'i-lee but in Sa-ma'ri-a, to preach the gospel.

"On these various journeys through Gal'i-lee, the seventy created great enthusiasm, crowds following wherever they went.

"When they reached Sa-ma'ri-a it was different. Can any one tell me why?" asked Uncle John. "That," said Paul, "is because the Sa-mar'i-tans and the Jews had for years been unfriendly, on account of the difference in religious views." "Right my boy," said Uncle John, "but on a former occasion, when Je'sus, although a Jew, passed through Sa-ma'ri-a, the people, you remember, invited Him to stop with them several

days. Now, however, that He was going up to Je-ru'sa-lem with great crowds following, they were jealous and refused even food and lodging to the disciples.

"This treatment made two of the disciples, James and John, indignant. James and John were brothers and usually kind men, but on this occasion, they asked Je'sus to call down fire from Heaven and destroy these people.

SEA OF GALILEE—TIBERIAS.

"I suppose," said Uncle John, "that the idea of fire came into their minds from an incident in the life of the Prophet E-li'jah, who called down fire from Heav'en to prove that God was greater than an idol by the name of Ba'al. This act of E-li'jah's occurred many years previous, but it occurred in Sa-ma'ri-a, and doubtless on this account, came to the mind of James and John at this time."

"I think," whispered one of the children to another present, "that it would have served those Sa-mar'i-tans right." "Oh, no, not right, dear child," said Uncle John, who overheard the

remark. "Je'sus has taught us a better way. Can you tell me, Pau-line', what that better way is?" "I think," said Pau-line', "Je'sus would have us love them into better things."

The children were somewhat divided in their opinion, but Uncle John said, "Let's see what Je'sus did.

"Well, Je'sus was very weary and hungry, but He said to James and John, that God was the Father of the Sa-mar'i-tan as well as the Jew; that all were God's children; that they must not call down fire, but love the people into something better.

"We have no account," said Uncle John, "of where Je'sus or the A-pos'tles slept that night, nor where they obtained food, but we may be sure that God provided for all their needs."

"The rulers were displeased with what seemed to them obstinacy, so they turned him out of the church.

"When Je'sus heard of it, He sought the man out, saying, 'Dost thou believe on the Son of God?' Having never looked before upon Je'sus, he did not know that it was Je'sus who stood before him; yet His face and manner so impressed him that he said: 'Who is He, Lord, that I may believe on Him?' Je'sus then revealed His identity, and the man said, 'Lord, I believe.' "

QUESTIONS FOR CHAPTER XXXIX

What are we to talk about this morning?
What did Jesus tell his apostles?
Did this prophecy come true?
Whom did Jesus select and send to preach the gospel?
How were they received in Galilee?
Why were they not well received in Samaria?
How had the Samaritan treated Jesus on a former occasion?
Why didn't he want him to stop now?
What did James and John ask Jesus to do?
What did one of the children say?
What did Pauline say Jesus would have us to do?
What did Jesus really do?
What did Jesus answer?

CHAPTER XL

THE HEALING OF THE LEPERS

Afternoon Lesson

Paul and several other children couldn't become reconciled to the manner in which Je'sus treated the Sa-mar'i-tans. He was inclined to think that James and John were justified in their wish to punish them. Uncle John smiled, saying, "Dear children, I, too, used to think that way when I was a child, but I have learned from experience that Je'sus' way is the best.

"The Sa-mar'i-tans did wrong, but they were provoked, and none of us do just right when we are angry. Je'sus alone was right, and maybe you, too, will change your minds when we have finished our story.

"After this trouble with the Sa-mar'i-tans, Je'sus changed His route. Instead of passing directly through Sa-ma'ri-a, He went farther east along the border so as to avoid discord. You may be assured, however, that there were some Sa-mar'i-tans with others who followed after Je'sus. The sick, the lame and the blind, had no desire to be angry, they only wanted to be healed.

"On one occasion Je'sus healed ten lepers. Tell me, Paul, what is leprosy," said Uncle John. "Leprosy," said Paul, "is a terrible disease. It could not then, as it cannot now, be healed by physicians. Whoever had this dread disease was compelled to live outside of the towns, as they are to-day compelled to live in isolated places."

"Right again," said Uncle John. "Well, these lepers had heard of Je'sus' wonderful cures and so asked Him to heal them. Je'sus never turned anyone away, whether friendly or otherwise, so healed them all. They who were healed ran off to their homes. We cannot say they forgot Je'sus, for that they could not do; but everything for a time was forgotten in their desire

to see their loved ones, so they kept on going, running, shouting and leaping for joy.

"After awhile one of them remembered that he had not thanked Je'sus. Should he go on toward his home, or should he turn back?

"Suddenly it came to him, that he ought to be grateful enough to go back and tell the Sa'vior how thankful he was, so he went back, running faster, if possible, than before, and acknowledged his gratitude.

"Je'sus did not answer him at first, but turned to His A-pos'tles saying: 'Were there not ten lepers cleansed? Where are the other nine? One alone has come back to give thanks and he is not our countryman, but a Sa-mar'i-tan.'

"Je'sus then turned to this stranger whose body he had healed, and blessed him, a Sa-mar'i-tan."

"I see now," said Paul, "that Je'sus' way was best."

QUESTIONS FOR CHAPTER XL

What did Jesus do after having trouble with the Samaritans?
Who followed after Jesus?
What wonderful thing did Jesus do for the leper?
What is leprosy?
Where did a leper have to live?
What did Jesus say to his disciples?
What did the lepers ask Jesus?
What did the lepers do after they were healed?
What did one of them remember, and what did he do?
What did Jesus do for the leper?

CHAPTER XLI

EATING BREAD IN HEAVEN

Morning Lesson—Fourth Sunday in May

"Our lesson this morning," said Uncle John, "is about a heavenly feast. Je'sus' desire was to help all people, old and young, rich and poor. We find Him still traveling toward Je-ru'sa-lem.

"In some of the towns through which He passed, the leading men desired to find out more fully what He thought regarding Heav'en, and if possible find fault with His views. For this purpose He was invited to dine with them. Je'sus invariably accepted. He could always read people's thoughts, so when called upon to talk He spoke plainly. He was always kind, yet never failed to point out the better way. Among other things, He commented upon the method they had of selecting for themselves, the most honorable seats at the table, and endeavored to show them, that there was a better way, the way of true politeness on earth, and the way of God's Kingdom in Heav'en.

"He also commented on the fact that their feasts were made for one another, and in this respect were selfish. Recalling at this point, the poor man whom He had just healed of the dropsy, and whom they permitted to go away without an invitation to eat, He remarked, that if they would invite the poor to eat with them, God would recompense them.

"Evidently the guests did not like this, for one of the men present said, 'Blessed are they who eat bread in the Kingdom of Heav'en.' Now, that was a very pretty saying, but I fear," said Uncle John, "that the man did not mean it, for Je'sus, reading his thoughts, told them in a parable just who would sit down at the feast in the Heavenly Kingdom.

"It was as follows: Once there was a king who sent out

invitations to a feast. Those who received them, said they could not go and sent excuses. One had business, another had a yoke of oxen, another had just married, and so on. Now, when the king saw that the invited guests did not come, he called his servants and said, 'You see the tables are spread for guests, but they have told me that they are too busy to come. Now I want you to go to the streets, the lanes and byways, and invite in the beggars, the blind, the halt, the lame, the deaf, the dumb and the sick.'

"So the servants invited the blind, deaf, dumb, and the sick to the feast. The king's table was now filled with the most grateful people in the world.

" 'So,' said Je'sus, 'if you will go out and gather into your feast those who cannot give you feasts in return, you will be eating bread in God's Kingdom.'

"And that is true, isn't it?" said Pau-line'. "I am only a little girl, but I know what it means to have the poor sit down to eat with me. It makes me so happy to invite them," "and me so happy to accept," said Bes'sie White.

QUESTIONS FOR CHAPTER XLI

What is our lesson about this morning?
What did the leading men want to find out, and why?
What lesson did Jesus give them at the feast?
What did he say about inviting the poor to eat with them?
What parable did Jesus tell them?
Why could not one man come?
Why could not another come?
What did the king do when the guests refused to come?
How did the poor people who came feel?
What did Jesus say?

CHAPTER XLII

DI'VES AND LAZ'A-RUS

Afternoon Lesson

"Je'sus, who is still with the Phar'i-sees, talked much about the Kingdom of Heaven. He told them, among other things, that the love of money interfered with the love of heaven.

"He did not say that wealth was evil, nor could He have thought that, for the family He loved most and the home He visited most often was a home of wealth, yet He did say: 'No servant can serve two masters, for either He will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mam'mon.'

"When Je'sus said this, some of the men present laughed in derision. Je'sus then told them the following parable: 'There was a beggar in a certain city whose name was Laz'a-rus. It was his custom to go and lay at the gate of a certain rich man, and there wait for such scraps as might fall from his table. The beggar was homeless, and after awhile died. No one attended his funeral, yet he was not forgotten for the angels carried him to heaven and there A'bra-ham, the father of the Jew'ish race, put his arms about him and pressed him to his bosom.

" 'Now,' continued Je'sus, 'there was a certain rich man by the name of Di'ves, who was arrayed in purple and fine linen, and who fared sumptuously and had many friends. After awhile he died and many people attended his funeral, and a great crowd assembled at his tomb. But he had been so occupied with business, that God nor the angels had not come into his life, hence he did not go to heaven, but to a place where he was in torment. He was now sorry he had loved the world more than heaven.

" 'Whilst in this place of torment, Di'ves thought of the brothers who were still on earth, living just such a life as he had

lived. He asked A'bra-ham from afar off to send some one to warn them of their error.

" 'A'bra-ham said, "If they will not believe the Bi'ble and follow its teachings, neither will they believe, even though Laz'a-rus should return from the dead and tell them."

" 'Now Di'ves, looking into heaven, and seeing Laz'a-rus the beggar, whom he had ignored on earth, said to A'bra-ham: "I wish you would allow Laz'a-rus to come and minister to me, for I am in great need."

" 'A'bra-ham said, "My son, when you were on earth you had many good things and Laz'a-rus poor things. Now it is reversed, you have your sorrow and Laz'a-rus his joy." ' "

"That," said Pau-line', "is just my idea of heaven—a place for the poor as well as the rich." "Yes," said Uncle John.

"The Phar'i-sees knew that the words of Je'sus were true, yet they hated His influence upon the people. More and more they tried to find fault with Him, hoping that He might be prevented from impressing these lessons upon the multitudes."

QUESTIONS FOR CHAPTER XLII

What did Jesus say about the love of money?
What did he say about a servant serving two masters?
What parable did Jesus tell those who laughed at him?
Who was the poor man in the parable?
Where did he go when he died?
What was the name of the rich man in the parable, and where did he go?
Of whom did Dives think when he was in torment?
What did he ask?
What did Abraham say?
What did he ask Abraham to let Lazarus do for him?
Whatdid Abraham say?
Why did the Pharisees hate Jesus for this parable?

CHAPTER XLIII

THE GOOD SA-MAR'I-TAN

Morning Lesson—First Sunday in June

"You remember," said Uncle John, "our last lesson was about Di'ves and Laz'a-rus. To-day we find Je'sus still journeying toward Je-ru'sa-lem. He has almost reached the city.

"On the way, a lawyer came up and asked Je'sus which He considered the greatest of all God's commandments.

"This was an easy question for Je'sus to answer, but desiring to get the lawyer's opinion, He replied, as He often did, by asking a question: 'What do you think about it?'

"The lawyer said: 'I consider the greatest commandment to be, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' 'Do this,' said Je'sus, 'and thou shalt live forever.'

" 'But,' said the lawyer to Je'sus: 'Who is my neighbor?' Je'sus answered him in His characteristic way by telling a story, the story of the 'Good Sa-mar'i-tan.'

"This story is one of the most beautiful ever told to any individual, and has made such an impression upon mankind, that frequently when we hear of any one doing a good act of charity, we say of that person he is a 'Good Sa-mar'i-tan,' meaning that he is much like the hero of the story Je'sus told the lawyer.

"The scene of the story is laid on a lonely and dangerous road between Je-ru'sa-lem and Jer'i-cho. A portion of the road follows a rocky gorge, where it is easy for robbers to hide and surprise travellers.

"Je'sus began His story by saying: 'A certain man went down from Je-ru'sa-lem to Jer'i-cho and on his way he was set upon by thieves. They not only robbed him of his raiment, but

wounded him badly and left him, as they supposed, dead by the roadside.

" 'Now, by chance, there came along a priest. When he saw the wounded man, he passed by on the other side.

" 'After awhile a Le'vite—a server in the temple—came along. When he saw the unconscious form of the traveller, he went and looked upon him, and was inclined to help him, but he, too, passed on, leaving the man by the road.

" 'After awhile a Sa-mar'i-tan came along. He saw at a glance that the wounded man was a Jew, an enemy of his race, yet he went to him, poured oil and wine in his wounds, bound them up, placed him on his beast, took him to an inn and cared for him.

" 'The next day when the Sa-mar'i-tan departed, he said to the landlord: "I do not know this man I have brought to your place, but I wish you to give him good care, food, shelter and clothes. I leave you money for this purpose. I think it is sufficient, but if it is not, on my return I will pay you whatever is due." '

"When Je'sus had finished the story, He said to the lawyer: 'Now who was neighbor to him that fell among the thieves?' The lawyer replied, 'He that showed mercy on him.' Je'sus then said, 'Go thou and do likewise.' "

QUESTIONS FOR CHAPTER XLIII

Who came to Jesus on his way to Jerusalem?
What question did Jesus ask him?
What did the lawyer reply?
Tell of the story of the good Samaritan.
What did the priest do when he saw the wicked man?
What did the Levite do?
What did the Samaritan do?
Whom did the lawyer say was the neighbor to the wounded man?
What did Jesus tell him to do?

CHAPTER XLIV

AT REST IN BETH'A-NY

Afternoon Lesson

All during the day Paul and Pau-line' kept referring to the Good Sa-mar'i-tan. Paul said, "he thought it was one of the best stories Je'sus had told, in fact, it had made such an impression upon him that he showed himself a good Sa-mar'i-tan by sending many good things to eat, and a few out-grown toys to a sick little fellow down the road, whom he had for special reasons never liked very well."

When the afternoon hour came Uncle John said: "We have now come to Beth'a-ny, nearly the end of Je'sus' long journey, and we are glad to find Him resting with Mar'tha, Ma'ry and Laz'a-rus, two sisters and a brother, old friends of Je'sus. We do not know when they first met, nor how they became acquainted.

"Beth'a-ny is a suburb of Je-ru'sa-lem, but hidden from the city by the Mount of Ol'ives. The houses nestle down in the valley, like eggs in a bird's nest.

"This home where Je'sus visited was one of wealth and comfort. We can fancy His joy on reaching it, for it was a great contrast to the homes where He generally stopped.

"Mar'tha was the oldest of the three, and the home belonged to her. Both sisters were good housekeepers. But on this occasion, Ma'ry did not seem so much interested in the household affairs as she did in the talk with Je'sus, for she sat down to listen to Him.

"Mar'tha, on the contrary, considered Je'sus their guest, and that it was better to care for His physical comforts than to listen to His words, before the preparations for entertainment were complete.

"So when she saw Ma'ry quietly sitting at Je'sus' feet, lis-

tening to what he had to say, she said: 'Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.'

"Je'sus saw at once Mar'tha's anxiety; yet He knew also Ma'ry's eagerness for truth, so He said playfully but sadly: 'Mar'tha, Mar'tha, you are very busy and full of care, yet at this time there is but one needful thing, and Ma'ry has chosen that good part which shall not be taken away from her.'

JESUS AT THE HOME OF MARY AND MARTHA.

"Je'sus did not say that Ma'ry was better than Mar'tha, but tried to impress upon her, as He did upon all whom He met, that the bread from heaven was the bread of which all stood most in need.

"This remark to Mar'tha," said Uncle John, "was what we might have expected from Je'sus. Yet, I suppose, in all the world, there was not a man who really needed good food and good care, more than did our Sa'vior at this time."

QUESTIONS FOR CHAPTER XLIV

How did Paul try to play the good Samaritan?
What town did Jesus' journey now come to?
At whose house was Jesus?
Who was the oldest one in the house?
What did Mary do?
What did Martha do?
What did Martha ask Mary to do?
How did Jesus answer Martha?
What bread did Jesus think we needed most?

DAMASCUS FROM THE EAST GATE.

CHAPTER XLV

A WINTER TIME FEAST

Morning Lesson—Second Sunday in June

"Our lesson to-day finds Je'sus still visiting at the home of Ma'ry and Mar'tha at Beth'a-ny. He, no doubt, prolonged His stay in order to attend the winter festival at Je-ru'sa-lem."

"You say winter, was it cold there, Uncle John?" asked Paul. "No," replied Uncle John. "Still they have what they call a winter season. It is damp and the people feel the cold much as we feel it March and No-vem'ber. Well, that was just about the kind of weather they had in Je-ru'sa-lem when Je'sus visited Beth'a-ny at this time.

"Each day during the festival Je'sus walked over alone to Je-ru'sa-lem and back at night.

"This festival was similar to the others, yet it was for a different purpose. It was known as the Feast of Ded-i-ca'tion, called by some, the Feast of Lights. It was to the Jews what

PANORAMA OF JERUSALEM.

PILGRIMS ENTERING BETHLEHEM

the Fourth of July is to the people of the United States, a day of national rejoicing.

"The reason for its celebration was this: The Jews after their march from E'gypt under Mo'ses, came into possession of all of the territory known as the Ho'ly Land. They built their temple at Je-ru'sa-lem, hoping to worship there forever. Now during the reign of a certain Syr'i-an King, Je-ru'sa-lem was taken from them, and, in fact, the entire Jew'ish nation fell under the yoke of the Syr'i-ans. One hundred and sixty-four years before the birth of Christ a man by the name of Ju'das Mac-ca-ba'eus, a Jew, with his soldiers re-took Je-ru'sa-lem, freed his people and re-dedicated the Tem'ple.

"In commemoration of the re-capture of the city, these winter-feast occasions were largely attended. The city was beautifully illuminated and the people marched in procession, carrying branches and singing the Hal-le-lu'jah Psalm. Because of its illumination, some called it the Feast of Lights, and because of its re-dedication others called it the Feast of Ded-i-ca'-tion, either name was appropriate.

"During this feast, on the occasion mentioned above, Je'sus went in that part of the Tem'ple called Sol'o-mon's Porch. Here an excited lot of His countrymen came to Him, asking if He were the Mes-si'ah.

"Had He said outright that He was, there would have been an uprising. So Je'sus, hoping to turn their thoughts in another direction, spoke of His works and words. But the people would not be quieted. They wanted Je'sus to free them from the Ro'-man power; but Je'sus would not. They then picked up stones to hurl at Him. Je'sus looking in their faces asked, 'For which one of my good works do you stone Me?' They answered, 'For a good work we stone Thee not, but for Blas'phe-my, and because Thou being a man, makest thyself God.' Je'sus then talked to them about the Scrip'ture and His Mis'sion on earth.

Among other things He told them that He did not come to build an earthly kingdom, but to build the King'dom of God.

"They again rushed to stone Him, but He waved them back, and stopped still; they then opened a passage, and He passed out of the crowd and walked to Beth'a-ny, the quiet home of Ma'ry, Mar'tha and Laz'a-rus."

QUESTIONS FOR CHAPTER XLV

Why did Jesus wait so long with Lazarus and his sisters at Bethany?
How did Jesus get to Jerusalem and back home at night?
What feast was now coming on?
What holiday in the U. S. was this Feast of Dedication like?
Tell why they celebrated the Feast of Dedication.
What other name did it have, and why?
What did they ask Jesus on Solomon's porch?
What did he answer?
When they wanted to stone Jesus what did he ask them?
What did they reply?
What did Jesus then talk to them about?
Where did he go after they had tried to stone him?

CHRIST BLESSING LITTLE CHILDREN.

FROM PAINTING BY B. PLOCKHURST.

CHAPTER XLVI

THE RICH YOUNG RULER

Afternoon Lesson

"Je'sus now thought it best to leave the home of Ma'ry and Mar'tha for a time, because of the recent feeling at Je-ru'sa-lem, so He decided to go to another Beth'a-ny beyond the river Jor'dan.

"How long He remained at the latter place, I do not know. While there He did some work and He also taught the A-pos'-tles to lean more and more upon God and less upon Him.

"After a time He went back to Beth'a-ny near Je-ru'sa-lem. Before His departure, however, the fathers and mothers round about, came with their children for Je'sus to bless.

"The A-pos'tles did not think it wise for Je'sus to be disturbed nor the talks interrupted, so they endeavored to send the mothers away, but Je'sus hearing of it would not permit it. He went out and took the children in His arms and blessed them saying: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

"When Je'sus had blessed the children, He and His A-pos'-tles started on their return journey.

"They had not gone far when a wealthy young man seeing Je'sus, went up to Him, saying: 'Good Master, what shall I do to inherit eternal life?' Je'sus said to him: 'Thou knowest the com-mand'ments.'

"The young man did not think that keeping the com-mand'ments would alone give him eternal life, so he said to Je'sus: 'What sort of com-mand'ments?'

"Now he expected Je'sus would give him some new and wonderful com-mand'ment, but when he found that He wanted him to keep the ten com-mand'ments, given long ago by God to

JESUS AND THE RICH YOUNG MAN.

Mo'ses, he said: 'Why I have kept all these com-mand'ments from the time that I was a little boy up to the present time.'

"Je'sus then said unto him, 'One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasures in heaven.'

"Now the young man had great possessions, and he turned away sorrowful. As he went Je'sus said to His A-pos'tles: 'With what difficulty shall they that have riches enter into the Kingdom of Heaven.'

"The A-pos'tles were astonished for they thought of the wealthy people whom they knew, Ma'ry, Mar'tha, Laz'a-rus, Nic-o-de'mus and Jo'seph of Ar-ima-the'a, whom they knew were worthy to inherit eternal life, so they said to Je'sus, 'If people like these cannot be saved, who then can be saved?' Je'sus looked at them with surprise and said: 'With men it is impossible, but with God all things are possible.' "

"I suppose," said Paul, "that this young man was trusting too much in money, and so Je'sus called his attention to it." "I have no doubt," said Uncle John, "that this was true. Wealth itself does not keep one from heaven, provided it has been honestly earned. It is the wrong use which is made of it."

QUESTIONS FOR CHAPTER XLVI

Why did Jesus change his place of living?
What did he do in his new home?
What did the fathers and mothers do?
What did the apostles try to do?
Tell about Jesus blessing the children.
Who came to Jesus as they went away, and what did he ask?
What did the young man say he had done?
What did Jesus tell him he must yet do?
What did the young man do, and what did Jesus say to his apostles?
Of what rich people did the apostles think, and what did they ask Jesus?
Should wealth keep people out of heaven?

CHAPTER XLVII

THE RAISING OF LAZ'A-RUS FROM THE DEAD

Morning Lesson—Third Sunday in June

Paul and Pau-line' went away for a few days, and seeing Uncle John for the first time on Sun'day morning said. "We had a lovely visit, but were afraid we would not get back in time for one lesson. We wouldn't have missed it for anything." thing."

Uncle John was pleased and said: "It is well you returned in time, for we have a wonderful lesson to-day.

"Je'sus is still on His way back to Beth'a-ny, but stopped at the river Jor'dan. While here He received word that His friend Laz'a-rus, brother of Mar'tha, was sick. Je'sus did not go to him at once. He started, but stopped on the way two days. Je'sus loved Laz'a-rus as an own brother, and ordinarily would have gone to him at once, but He knew that He could raise him even though dead, and He wanted to test the faith of Ma'ry and Mar'tha. On His arrival in the town, Mar'tha went out to meet Him, saying: 'Lord, if thou hadst been here my brother would not have died, but even yet—' She did not finish her sentence.

"Her grief stopped her, or else her faith failed her, for she was going to say: 'But I know that even now if thou wilt, thou canst bring my brother back to life.'

"Je'sus told her that if any one believed in Him, they should never die, and asked her if she believed this. Mar'tha said, 'Lord I do believe that my brother will rise on the last day.'

"But Je'sus wanted something better than that from Mar'-tha. He wanted her to believe that He could save her brother *now*, and if she gave Him her faith He could do it.

"So Mar'tha was the one person on whom Je'sus could rely for faith, to save Laz'a-rus, and she gave that faith saying: 'I

JESUS RAISING LAZARUS.

believe that Thou art the Son of God,' which meant, 'I believe you can raise my brother from the dead.'

"Mar'tha then went to the house and aroused Ma'ry by saying, Je'sus is calling for you. Then Ma'ry went out to meet Je'sus and fell down at His feet saying, 'Master if thou hadst been here my brother had not died.'

"As the family was wealthy and influential, many people were at the home. When they saw Je'sus they said: 'Could not this man, who opened the eyes of the blind, have saved your brother?'

"Je'sus quietly said, 'Where did you lay Laz'a-rus?' Mar'tha replied, 'Lord it is now four days since we buried him; it would be useless for us to go to the grave;' 'but,' said Je'sus in a kind sweet way: 'Mar'tha you remember our conversation? I said if you would only believe, everything would be right.'

"Mar'tha's faith then came back, and she guided Him to the tomb, which was in a cave with a stone at the door.

"Je'sus told the men to roll away the stone, then he prayed: 'Father, I thank thee that thou hast heard me, and I know that thou hearest me always, but because of the people which stand by I said it, that they may believe Thou hast sent Me.'

"When He had thus spoke, He cried out with a loud, clear voice: 'Laz'a-rus, come forth.' He came forth, bound hand and foot in graveclothes, and his face was covered with a napkin. Je'sus saith, loose him, and let him go."

QUESTIONS FOR CHAPTER XLVII

What did Martha say when she met him?
What did Jesus say, and what did Martha answer?
What did Mary say to Jesus?
When they got to the grave what did Jesus do?
After the prayer what wonderful thing happened?

CHAPTER XLVIII

AT JERICHO

Afternoon Lesson

"Uncle John," said Paul, "I am glad that Mar'tha had such faith, for she helped Je'sus, didn't she?" "Yes," said Uncle John, "she had much to do with it. It is faith that works miracles.

"After Laz'a-rus was raised from the dead, Je'sus felt that it was best for Him to leave Beth'a-ny and go away for a short time. He knew that the raising of Laz'a-rus from the dead would incite His enemies to end His life. God was not yet ready for Him to die, so He went to escape discord and excitement.

"He first went to the little town of E'phra-im at the junction of two roads. It was approaching the time for the Feast of the Pass'over, and the time when the caravans and pilgrims began to pass. After a little while, Je'sus, with His A-pos'tles, joined them on their way to Je-ru'sa-lem.

"In the procession was Sa-lo'me, the mother of James and John, a woman of wealth and influence, having connections with the great families in Je-ru'sa-lem. No doubt her means were often given to sustain Je'sus and His A-pos'tles.

"Sa-lo'me went to Je'sus on the journey, and asked Him to grant her two favors.

"Je'sus said unto her, 'What wilt thou?' She saith unto Him, 'Grant that these, my two sons may sit, the one on thy right hand, and the other on thy left, in Thy kingdom.'

"But Je'sus answered and said, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?' They say unto Him, 'We are able.'

"And He saith unto them, 'Ye shall drink indeed of my

cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.'

"They were now near the town of Jer'i-cho. The air was full of the scent of roses, and the palms rose high in the air. Jer'i-cho was a place of abundant springs, and beautiful to look upon at this time, the most beautiful spot in the world. Its climate was unequaled. To-day it is in ruins.

"Just outside the city were two blind beggars, one by the name of Bar-ti-mae'us, the other we do not know. Hearing the multitude pass by, Bar-ti-mae'us asked what it meant. Those standing near told him that Je'sus of Nazareth was passing by. They both had heard of Je'sus, and no doubt hoped they might have the privilege to ask Him to restore their sight, so they called to Je'sus. The people tried to stop them, but they only cried the louder.

"Je'sus heard them and said: 'Bring them to me.' When He asked what they wanted, they made answer: 'Lord, that we may receive our sight.' Je'sus healed them, and they followed in the crowd, leaping and shouting for joy.

"In Jer'i-cho," said Uncle John, "were two distinct classes of people, the priests and publicans." "I have forgotten," said Pau-line', "the meaning of pub'li-cans." "I haven't," said Paul. "Pub'li-cans collected taxes for the Ro'man government, therefore the Jews hated them." "Right," said Uncle John.

"Well, among those in the throng was a pub'li-can by the name of Zac-chae'us," said Uncle John, "whom the Jews especially hated, because he was a Jew, and yet accepted this position under the Ro'man government.

"There were many publicans in Jer'i-cho, for the reason that a great deal of balsam was raised in and about Jer'i-cho, on which taxes were collected.

"Now Zac-chae'us was a small man, and being unable to see Je'sus, had climbed a tree. Je'sus looking up, saw him and said: 'Zac-chae'us come down out of the tree, I want to abide at your home.'

"Zac-chae'us was rich; he had a large home and could accommodate Je'sus and His entire party, so he made haste and came down and received Je'sus joyfully.

"Now when the multitude saw it they murmured saying, that Je'sus had gone to be a guest with a sinner.

"The kindness of Je'sus so impressed Zac-chae'us that he said, 'Lord I will give half of my goods to the poor, and if I have taken anything from any one wrongfully, I will give him back four times as much as I took.'

"Then Je'sus told him that he was a saved man, for since he showed so noble a heart he was a true son of A'bra-ham.

"That," said Uncle John, "finishes our lesson to-day."

All of the children said: "That is a fine story, Uncle John. I am glad Je'sus said that to Zac-chae'us. He deserved it all, didn't He?"

QUESTIONS FOR CHAPTER XLVIII

Why did Jesus go away after raising Lazarus from the dead?
Whose mother joined them in going to Jerusalem?
What favor did she ask for her two sons?
What did Jesus say to her?
Tell about the blind Bartimeus and his companion.
When Jesus heard them calling what did he do?
What did the men do when they were healed?
Tell about the publican they met in Jericho.
Why was he hated?
What kind of a man was Zaccheus?
What did he do, and what did Jesus say when he saw him?
What did Zaccheus do?
What did the multitude do?
What did Zaccheus tell Jesus?

CHAPTER XLIX

IN THE HOUSE OF SIMON, THE LEPER

Morning Lesson—Fourth Sunday in June

Uncle John first answered many questions, then said, "Well the procession has now reached the outskirts of Je-ru'sa-lem.

"Je'sus is now in Beth'a-ny again where Ma'ry, Mar'tha and Laz'a-rus lived. He rested in peace until the Sab'bath evening, when a feast was made for Him and His apostles by a rich man known as Si'mon The Lep'er. Who Si'mon The Lep'er was, we do not know, but it is thought by some that he was the father of Ma'ry, Mar'tha and Laz'a-rus. Others have thought he was the husband of Mar'tha, and that Je'sus had healed him of leprosy and because of this, Je'sus has become intimate with the family. It matters not who he was, except that the feast was one of great distinction.

"The Sab'bath with the Jew begins Fri'day at six o'clock and ends Sat'ur-day at the same hour; so whilst it was what we call Sab'bath evening, it, in reality, was their Mon'day evening.

"Now, Ma'ry whose heart was filled with love and gratitude for our Lord, came in during the feast and broke an alabaster box of ointment, and annointed Je'sus' feet. The cost of this ointment was about thirty dollars. You will be surprised, dear children, to know that Ju'das, one of the A-pos'tles, objected to it, saying that the money ought to have been given to the poor; and you will be more surprised to know that Ju'das was not sincere in his thought for the poor. He was the only A-pos'tle who was not in sympathy with Je'sus' work. He was, in fact, a hypocrite, and Je'sus doubtless knew it, but being so forgiving, always treated Ju'das as though he might overcome this sin, not even letting Ju'das know that He could read his thoughts.

"John, however, who knew Ju'das well, said that Ju'das did not care for the poor; that he was av-a-ri'cious, and loved bet-

ter to hear money jingle in the bag which he carried." "Why did Ju'das carry a money bag, Uncle John?" asked Paul. "The reason was," said Uncle John, "that Ju'das was the treasurer of the little band of twelve A-pos'tles. They were human like all men, and had to be fed and clothed."

"Were they poor, Uncle John?" asked Pau-line'. "No, not poor," said Uncle John, "for no one is poor who trusts in God, yet most of them were fishermen by trade, and their means were limited. Doubtless they, like many ministers of to-day, had generous friends who contributed to their funds, such as Jo'seph of Ar-i-ma-the'a, Ma'ry, Mar'tha and Laz'a-rus, Si'mon, the leper, Sa-lo'me and her husband Zeb'e-dee, with a few others scattered throughout the Ho'ly Land.

"This money which was given was not large, and they doubtless had to trust much, and perhaps at times suffered with hunger, for we read of their plucking corn from the field, yet they kept a money bag, and made their money go as far as possible.

"Ma'ry began to be troubled. Doubtless she thought she had been too extravagant. But Je'sus reading her heart, said: 'Why trouble ye this woman? She has done this to prepare My body for burial. For the poor you have with you alway, but you will have Me for a short time only.'

"After the feast," said Uncle John, "the chief priests more displeased than ever with Christ's popularity, expressed a desire to kill not only Je'sus, but Laz'a-rus, and went about to devise methods to carry out this plan."

QUESTIONS FOR CHAPTER XLIX

Tell who Simon, the leper, was.
When does the Sabbath day begin and close, with the Jews?
What did Mary do during the feast?
What kind of a man was Judas?
Why did Judas carry the money bag?
Who probably furnished them with money?

CHAPTER L

PALM SUNDAY

Afternoon Lesson

The same group of friends who were present at the morning lesson came back in the afternoon.

Uncle John, in seating himself said: "Dear friends, the open air, the grass and the trees seem to bring us nearer to our lesson which is, 'Je'sus' Triumphant Entry Into Je-ru'sa-lem.' What we are now to relate had been prophesied many years before the birth of Je'sus.

"The next day after Si'mon the Lep'er's feast, Je'sus sent two of His A-pos'tles to Beth'pha-ge, a village two miles south of Beth'a-ny, for an ass with a colt whereon no man had yet sat.

"He said to the A-pos'tles, 'Untie and bring them here to Beth'a-ny. The man who owns them will object, but when you tell him that the Lord hath need of them, he will permit you to bring them here.'

"The A-pos'tles found everything as Je'sus predicted and came back with the animals. They took the colt on which no one had ever ridden and placed Je'sus thereon, and led it to the city of Je-ru'sa-lem.

"The journey was accompanied by great crowds who cried, 'Ho-san'na.' Many spread their garments in the road and strewed before Him branches from trees and waved palms in the air. This is why," said Uncle John, "that the Sun'day preceding Je'sus' res-ur-rec'tion has ever since been celebrated as Palm Sun'day.

"All this time the procession was slowly moving up the hill from Beth'a-ny to Je-ru'sa-lem.

"You wonder how this affected Je'sus," said Uncle John, as he looked into their faces. "Well, Je'sus wept. He wept be-

cause of His great love. He knew some day the city would be destroyed and that many people would be killed. He said, 'O Je-ru'sa-lem, Je-ru'sa-lem, how often would I have gathered thee together as a hen gathereth her brood under her wings but ye would not.'

"When the procession reached the city gate it broke up and the people went their various ways to the Temple. Before the dispersion, however, the rulers came to Je'sus and asked Him to stop the shouts of the people. Je'sus declined, saying, 'If I were to do this the very stones of Je-ru'sa-lem would cry out.'

"Je'sus with the others," said Uncle John, "now walked to the Tem'ple. On reaching it He found men changing money, others selling doves and cattle. He drove them all out, as He had done three years before.

"After this, He went in to worship. Among other worshipers were children, particularly boys, who, when they caught sight of Je'sus, cried, 'Ho-san'na to the Son of Da'vid.' The rulers were again displeased and said unto Je'sus, 'Hearest thou, what these say?'

"Je'sus answered: 'Have you not read in the Scrip'tures that out of the mouths of little children you have perfect praise?'

"Soon after this," said Uncle John, "the first Palm Sunday of the world came to a close and Je'sus went back to his stopping place in Beth'a-ny."

QUESTIONS FOR CHAPTER L

Who accompanied Jesus on the journey?
How was Jesus affected as he came in sight of Jerusalem?
What did the rulers do when Jesus came to the city gates?
What did Jesus find and what did he do when he reached the temple?
What did the boys cry when Jesus went into the temple?
Where did Jesus go that night?

CHAPTER LI

THE BARREN FIG TREE

Morning Lesson—Fifth Sunday in June

Paul and Pau-line' were ready to ask Uncle John many questions. Among others, where Je'sus and the A-pos'tles stayed on the night of the Palm Sun'day.

"I fancy," said Uncle John, "that Je'sus with His A-pos'tles lived in booths somewhere near the home of Laz'a-rus, Mar'tha and Ma'ry.

"The morning following Palm Sun'day they again left Beth'a-ny for Je-ru'sa-lem. Je'sus had had no breakfast, at least we judge not, for we are told in the bible that He was hungry when He reached Je-ru'sa-lem.

"Now the road leading up to Je-ru'sa-lem was lined on either side with fig trees, which at this season of the year were full of ripe fruit.

"Je'sus was walking along as usual talking with His A-pos'tles, when of a sudden He stopped and looked up into one of the trees as if He would stop and satisfy His hunger.

"Now strange to say, there were no figs on the tree under which He halted. He doubtless knew it before stopping, but desiring to show His A-pos'tles the uselessness of a fruitless life, He condemned the tree by saying, 'Let no fruit grow on thee henceforth, forever.'

"The next day when going up to Je-ru'sa-lem the A-pos'tles in passing this fig tree noticed it was dried to the very roots and they said to Je'sus: 'Master, the fig tree which Thou condemned is withered away.'

"Je'sus," said Uncle John, "knew what would happen to the tree so He expressed no surprise." "Good," said all the children, "but why, Mr. Minister," said one of the boy guests, "did Je'sus do that?"

"Now Je'sus," said Uncle John, "had two reasons for condemning this tree. The first was to teach a lesson against hypoc'ri-sy. He wished to show the A-pos'tles that God did not like a deceiving life. He had nothing against the tree, for it gave shade, but bearing leaves and no fruit deceived the people.

"Je'sus' second reason for condemning the tree was to teach a lesson in faith. The A-pos'tles needed faith above everything else, so Je'sus said to them, 'You think it strange that this tree should wither because I condemned it. If you have faith, just a little faith, no larger than a grain of mustard seed, you shall be able to do what I have done, and more.' "

QUESTIONS FOR CHAPTER LI

Where did Jesus and his apostles probably live?
Tell about Jesus and the fig tree.
What did the apostles notice about the tree the next day?
What did one of the boy guests ask Uncle John?
How many reasons did Uncle John say Jesus had for killing the tree?
What was the first reason?
What was the second reason?
How did Jesus say the apostles could do the things he did?

CHAPTER LII

A DAY OF PARABLES

Afternoon Lesson

"Well, little curly head, what is it that you wish to ask," said Uncle John, as Pau-line' came early in the afternoon and laid her hand on his arm, looking wistfully into his face. "I was wondering where Je'sus went after He condemned the fig tree," replied Pau-line'.

"That is a good question," said Uncle John. "Well, Je'sus went on to Je-ru'sa-lem and to the Tem'ple, but He had not been there long when the people began to flock around Him and ask questions. After talking to them a little, He saw several persons pass through the crowd and come directly toward Him. He soon learned they were chief priests, scribes and rabbis, who had come to arrest Him.

"They seemed to have no fear of failure, asking Him, boldly, who had given Him authority to do the wonders He had been doing.

"Je'sus calmly replied: 'I will answer your question if you will first answer mine.' They agreed. Je'sus then said: 'What do you say of John, the Bap'tist? Was he sent of God to preach, or did he do it of his own accord?'

"Now, these men knew in their hearts," said Uncle John, "what they thought of John, but they did not want to answer as they believed. They wanted to keep the good will of the crowd, and the crowd believed that John was a prophet, sent of God, to announce Je'sus as the Mes-si'ah.

"Now this was a shrewd question on Je'sus' part and showed He had great wisdom as well as tact. The scribes were puzzled; they could not answer Je'sus' question, so Je'sus said to them: 'Ye cannot answer this question, I therefore refuse to answer your question.' They were chagrined and annoyed.

They did not like to be outdone in this manner, but they saw no other way than to make the best of it, so they remained at the meeting, watching and listening."

"What did Je'sus then do?" said Paul. "Je'sus spoke right on," said Uncle John. "He paid little attention to them, except to make use of the occasion to teach God's displeasure with rebellious servants. He spoke several parables, one of which was about The Rebellious Husband. The story is as follows:

"A certain man had a large vineyard, which he rented to husbandmen. When the time came for settlement the owner sent his servants to the husbandmen for his money. But they beat the servants, drove some away, wounded others and killed others.

"When the owner of the vineyard heard of it, he sent his son to them, saying: 'They will reverence him.' But when the husbandmen saw the son, they said to each other: 'The heir of the vineyard has come. Let us kill him and seize the vineyard.' So saying they made haste to carry out their plan.

"Now when Je'sus had finished this parable He said to the crowd: 'What do you think the owner of the vineyard will do with these men?' They one and all answered: 'He will punish the husbandmen, and let out his vineyard to worthier men.' 'That is right,' answered Je'sus."

"I should have thought," said Paul, "that the Scribes and Phar'i-sees would have wanted to go home about this time." "So they did," said Uncle John, "they fell farther and farther back to the rear of the audience and were the first to leave."

QUESTIONS FOR CHAPTER LII

Who came to Jesus in the temple?
What did they ask him?
What bargain did Jesus make with them?
What question did Jesus ask them?
Why didn't the priests answer Jesus' question about John the Baptist?

CHAPTER LIII

THE WIDOW'S MITE

Morning Lesson—First Sunday in July

"What are we going to talk about to-day, Uncle John," said Pau-line', as the class climbed to the top of a hill not far from the house.

"We are going to talk to-day about the widow's mite," said Uncle John, "but the reason I brought you here is because it will help us to think of Je'sus as He sat, with His A-pos'tles, at the close of the last Tues'day of His life, on the Mount of Ol'ives, looking down on Je-ru'sa-lem and the surrounding country for the last time.

"Je'sus was now teaching His A-pos'tles many great truths. He knew He was soon to leave them. He felt they meant well, but, like many good men of to-day, they saw things in a different light than Je'sus wanted them to. Among other things they thought that if a person gave liberally to God's work he was a better man than he who gave little. Je'sus endeavored always to teach them to judge by the heart and not by looks, so, after finishing the day's work, and before going to the Mount of Ol'ives, Je'sus went with His A-pos'tles to that part of the Tem'ple known as the *treasury*. Here were placed thirteen boxes made in the shape of horns, the small part at the top as a receptacle for the people's offerings.

"Near these Je'sus sat with His A-pos'tles to look at the people as they cast in their offerings.

"Whilst here they saw many people come and deposit large sums of money. Some were wealthy—very wealthy—who could afford to give liberally and yet make no sacrifice at all. They saw, among others, a poor woman come and deposit two mites, equivalent to half a cent in our money. Now Je'sus, in talking it over with His A-pos'tles afterwards, said that this poor widow

THE WIDOW'S MITE

HUGO MIETH

had given more than any one of the others, for the others had plenty with which to give while she gave all she had.

"This lesson," said Uncle John, "Je'sus intended for all the world. No matter how poor a person, or how young, if he gives all he can afford, God is pleased with the offering."

"That reminds me," said Paul, "how mean Mr. Brown must feel with all his acres of land, his stock, his grain and everything else and then only give ten dollars a year for the support of God's church."

"How do you know?" said Pau-line'. "How do I know?" answered Paul, "Well, his boy, George, told me so, and I thought he said it boastingly as if he thought it was a good deal."

"Now my boy," said Uncle John, "let us not criticise others, we will each do the best we can and leave it all with God, we cannot deceive Him."

QUESTIONS FOR CHAPTER LIII

What is this lesson about?
What did the apostles think about those who came?
How did Jesus want them to judge?
Where did he take his apostles?
Where did Jesus and his apostles sit down, and what did they see?
Tell about the poor woman.
What does this lesson about the widow's mite teach us?
What did little Paul say this reminded him of?
What did Uncle John say?
What did Uncle John answer?

CHAPTER LIV

THE BARGAIN OF JUDAS

Afternoon Lesson

The friends and little folks wished to go again up the hill in the afternoon for the sake of the cool breeze and because it reminded them of Je'sus, as He sat on the Mount of Ol'ives, looking down on Je-ru'sa-lem for the last time.

When they were seated, and had opened the Bi'ble to read, Uncle John said: "Our lesson this afternoon is very different from the one we had this morning. It is about Ju'das Is-car'i-ot who betrayed Christ.

"We do not know what Ju'das did before he became an A-pos'tle, but, among the A-pos'tles, you will remember he was the one who took care of the money. I have no doubt that he was a capable man, that he judiciously bought the provisions and clothes and did such other work well, as was required of him, but whilst doing these things, and possibly even earlier, he began to love money and to take that which did not belong to him.

"Now this love of money led him, as it has many others, to do wrong. He began in little things and ended in betraying Je'sus, a crime unsurpassed in History. It came about in this way.

"Eight days previous to the Betrayal the Jew'ish council secretly met in the palace of Ca'-ia-phas, the high priest, to talk about a method by which they might dispose of Je'sus. They wanted to put Je'sus to death, but, being under the jurisdiction of the Ro'man government they were compelled to furnish evidence that He was guilty of crime. So while Je'sus was sitting on the Mount of Ol'ives with the twelve disciples, looking at the beloved city, the Council was holding their secret meeting for the purpose of getting rid of Him.

"In the midst of the discussion, Ju'das, who had left Je'sus

and the A-pos'tles for a while, came suddenly into the palace of Ca'-ia-phas. The high priests and others knew him as one of the twelve, for they had seen Him with Je'sus at the temple that day and also on many other occasions.

"Ju'das knew that the high priests wanted to get hold of Je'sus. They could not do it in the day time for fear of the uprising of the people, so Ju'das offered to deliver Him up, provided they would give him, as a ransom, thirty pieces of silver —the price paid for a slave—amounting to about $15.00 in our money. His offer was accepted.

"After he had made his bargain with the high priests he went back to Christ and the eleven A-pos'tles, feeling very guilty, yet thinking they knew nothing of what had transpired."

"Je'sus knew all the time, did He not, Uncle John," said Pau-line', "what Ju'das was planning to do?" "Yes," replied Uncle John, "Je'sus can read men's inmost thoughts no matter how they try to cover up their sins. But He treated Ju'das in the same kindly spirit as before."

QUESTIONS FOR CHAPTER LIV

Why did the little folks like to go upon the hill?
About whom is this lesson?
What can you tell about Judas?
How did Judas' love of money lead him to sin?
What was the Jewish council doing while Jesus was on the mountain?
Who came into the council?
How did the high priests know Judas?
What offer did Judas make the high priest?
How much money did he get for selling Jesus?
Where did he go after making the bargain?
Did Jesus know what Judas had done?
How did he treat Judas?

CHAPTER LV

JU'DAS WITHDRAWS FROM JE'SUS

Morning Lesson—Second Sunday in July

The little folks were sad when Uncle John told them during the week that at their next lesson he was going to tell them about the last meal that Je'sus ate with His A-pos'tles. They were somewhat comforted, however, when he said: "Try to forget the sad part, and think only of that which Je'sus wishes us to remember—that he died to show all men the way of salvation."

On Sun'day morning, when all had gathered together, Uncle John began by saying: "On Thurs'day morning before Je'sus' death, Pe'ter and John asked Je'sus where they should make ready the Pass'over. Je'sus did not tell them outright; why, we do not know, unless, possibly, because He could not trust Ju'das. He said to them: 'Go into the city and as you pass by the public fountain you will see a man bearing a pitcher of water. Follow him. When he goes into the house, enter and say to the good man of that house: "The Master saith, where is the guest chamber where I shall eat the Pass'over with the disciples?" 'He,' said Je'sus, 'will show you a large upper room furnished. There make ready.'

"Pe'ter and John did as Je'sus told them, and found everything in readiness except the lamb. They then went down to the temple, selected a lamb, which the priest slew, and they prepared it for the pass'over.

"When the evening was come, Je'sus and the other ten A-pos'tles came up from Beth'a-ny and found Pe'ter and John ready to welcome them. Then they sat down together for the last time.

"It is too bad," said Uncle John, "that at this last feast there should have been any strife, but the A-pos'tles, as on

JESUS WASHES PETER'S FEET.

many former occasions, strove to see who should have the places of honor at the table.

"Je'sus said nothing about it at the time, but, during the meal He arose and, binding a towel about His waist, took a basin of water and in it washed the disciples' feet, then wiped them with the towel. When they expressed surprise He said: 'If I, your Lord and Master, have washed your feet ye ought to wash one and another's feet.'

"When it came Pe'ter's turn he said to Je'sus: 'Thou shalt never wash my feet.' But Je'sus said: 'If I do not wash thy

feet thou hast no part with me.' Then Pe'ter said: 'Not my feet only, but my hands and my head.'

"When Je'sus had finished his last work of love for His A-pos'tles he resumed His place at the table. Instead of being happy, however, His heart was troubled, for He knew one of them would soon betray Him and He told them so. All except Ju'das were astonished and said tenderly: 'Lord, is it I?' Ju'das said coldly: 'Rab'bi is it I?' Je'sus made no reply. The remark, however, troubled the A-pos'tles and Pe'ter beckoned to John, whose head was on Je'sus' bosom, to ask Him who it was that should betray Him.

"Je'sus in reply took a morsel of bread and dipping it in the dish said: 'He to whom I give this sop will betray me.' Je'sus then handed it to Ju'das who took it. Je'sus now said gently to Ju'das: 'What thou doest, do quickly.' Ju'das immediately arose and went out into the night, leaving Je'sus and the eleven A-pos'tles to say a final farewell."

QUESTIONS FOR CHAPTER LV

What did Peter and John ask Jesus?
What did Jesus answer?
Did they find things as Jesus had told them?
How did they get a lamb?
Who came up in the evening?
What strife occurred among the disciples at the feast?
What did Jesus do to teach them humility?
What did Peter say when Jesus came to wash his feet?
Why was Jesus not happy at this feast?
What question did the disciples ask the Lord?
What did Judas ask?
What did John ask?
How did Jesus answer John?
What did Jesus say to Judas?
What did Judas do?

CHAPTER LVI

THE LORD'S SUPPER

Afternoon Lesson

"When Ju'das was gone the A-pos'tles partook of what we term *The Lord's Supper*—a supper instituted for those only who loved the Lord.

"Je'sus began this supper by taking some bread, breaking it and blessing it, and saying: '*This is my body which is broken for you.*'

"He then took a cup of wine saying, '*This is the cup of the New Tes'ta-ment in my blood which is shed for many.*'

"So they all took of the bread and the wine, much as we do now at communion service, in grateful remembrance that Je'sus gave His life for us.

"When the supper was finished, Je'sus made His farewell talk to His A-pos'tles. Though in great sorrow Himself, He said to them, 'Let not your hearts be troubled.' He then led their thoughts far beyond the room in which they were sitting, far beyond the cross, even, where He must die, to the heavenly home where He was going and where they would one day be reunited.

"He told them of sorrows that would come, but He said: 'My peace I leave with you; my peace I give unto you.'

"He then told them that they would leave Him as they thought, alone, but that He would not be alone for His heavenly Father would be with Him. He then solemnly charged them 'to love one another as He had loved them.'

"After His talk He prayed—prayed for Himself, for the A-pos'tles and for all the world.

THE PLACE WHERE THE CROWN OF THORNS WAS PLACED ON.

"He prayed that His disciples might be kept from evil and become a blessing to the world and that, eventually, each one might be permitted to join Him in heaven.

"Thus ended the last supper and the last prayer. They then sang a hymn, and all went out into the Mount of Ol'ives.

"Twenty-one years had now elapsed since, as a boy, in this same city, Je'sus had said to His parents: 'Wist ye not that I must be about my Father's business?' He could now say to His Heavenly Father what no other person has ever been able to say: 'I have finished the work which thou gavest me to do.' "

QUESTIONS FOR CHAPTER LVI

What did the apostles do after Judas was gone?
For whom is the Lord's supper?
How did Jesus begin the supper?
Why do church members take the communion service now?
What did Jesus say in his last talk to his apostles?
What did he tell them should come to them?
What did he tell them they would do?
What did he charge them to do?
For whom did he pray?
What did he ask for his apostles?
What did they do at the close of the supper?
What could Jesus now say to his heavenly father?

CHAPTER LVII

GETH-SEM′A-NE

Morning Lesson—Third Sunday in July

Uncle John told the children during the week that the next talk was to be about Je′sus in Geth-sem′a-ne, so when they came together on the following Sun′day they asked where and what Geth-sem′a-ne was.

"Geth-sem′a-ne," said Uncle John, "was a sort of public park, a piece of enclosed ground, on the Mount of Ol′ives, about half a mile from the city walls where Je′sus had often taken His disciples for rest and prayer.

"Je′sus, in going there at this time, left eight of the disciples at the entrance, and went in, accompanied only by Pe′ter, James and John. These three had been with Him on other important occasions, such as the Trans-fig-u-ra′tion and the raising of Ja′i-rus' daughter. They had seen Him in His glory and they were now to see Him in His sorrow.

"When they had gone in and sat down, the Sa′vior said to them: 'My soul is sorrowful and even unto death, stay here and watch with me.' Pe′ter, James and John scarcely understood Je′sus' words. They little knew how great His love, or how, for the world's sake, He could die on the cross. There was only One who understood Him and that was His Father in heaven.

"Je′sus then went a little distance from the three A-pos′-tles, and kneeling down prayed: 'Oh, my Father, if it is possible, let this cup pass from me.' This cup Je′sus referred to," said Uncle John, "was His sorrow for the world. He hated to leave it, but He said: 'Not as I will, but as Thou wilt.'

"He then walked back to where He had left Pe′ter, James and John, and found them asleep. He woke them and said gently: 'Si′mon,' whose surname, as you remember, is Pe′ter, 'Coulds't thou not watch with me one hour?'

"Again the Sa'vior went a little way from them and prayed as He did before. Again He returned and found the A-pos'tles wrapped in slumber. He now realized, as never before, that earthly friends could not share His sorrow. He was alone, so far as they were concerned, but *God* was with Him, and an angel had come and strengthened Him.

"A third time Je'sus went to His disciples, this time saying: 'Rise, let us go; he that betrayeth me is at hand.'

"BEHOLD, HE IS AT HAND THAT BETRAYETH ME."

"Now, Ju'das, who was to betray Him, had been separated from them some time. During that time He had been busy making arrangements with the rulers to arrest Je'sus. A full moon was shining, but the soldiers came with lanterns prepared to look in shady places, for they expected Je'sus would hide, but He had no such thought.

"When Ju'das, who led the soldiers, saw Je'sus, He saluted Him, saying: 'Hail Master,' then gave Him a kiss. Je'sus said: 'Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss?'

"Then Je'sus turned away from Ju'das and, going to the leader of the soldiers, asked: 'Whom seek ye?' They answered: 'Je'sus of Naz'a-reth.' Je'sus calmly answered: 'I am He.'

"Pe'ter in the meantime had gotten a sword and smote at a servant of the High Priest, cutting off his ear. But our Lord would not have it so. He touched the ear of the servant and it became whole. He then turned to Pe'ter and said: 'Put up thy sword in the sheath. I could have thousands of angels to protect Me if I wished, but no, the cup which My Father hath prepared for Me, of that will I drink.' The soldiers then bound Je'sus and led Him away."

"Wasn't Je'sus beautiful—just beautiful, Uncle John," said Pau-line'. "Yes, very beautiful, Pau-line'; no one but He could have healed the servant's ear and told Pe'ter to put up the sword," said Uncle John.

QUESTIONS FOR CHAPTER LVII

Whom did Jesus take with him into the garden?
When they went in what did Jesus say to them?
Did they understand Jesus?
Who did understand Jesus?
What did Jesus do, and for what did he pray?
How did he find the apostles, and what did he say?
What did he do next?
What did Jesus know when he found the apostles asleep again?
After he had prayed the third time what did he say?
Why did the soldiers and Judas bring lanterns?
What did Judas do when they found Jesus?
What did Jesus say when Judas kissed him?
What did Jesus say to the soldiers?
In the meantime what had Peter done?
What did Jesus do and say when Peter cut off the servant's ear?

CHAPTER LVIII

JE′SUS BEFORE THE COUNCIL

Afternoon Lesson

"Je′sus was hurried from Geth-sem′a-ne," said Uncle John, "to the home of An′nas, the rightful High Priest, whom the Romans had displaced for Ca′ia-phas. An′nas was very old and haughty, and tried his best to find some wrong that the Sa′vior had said or done.

"Finding none, he sent them to Ca′ia-phas. When they reached the latter's palace it was full of Scribes and Priests who wanted to find witnesses, among Je′sus' accusers, who would give testimony that would warrant putting Him to death. Many bore false witness against Him, but the testimony was so contradictory that the judges did not care to act upon it.

"They then began to question Je′sus, but Je′sus did not reply to their questions. Then Ca′ia-phas in anger said: 'Answerest thou nothing? What is this that these witness against thee? I adjure thee by the loving God, that Thou tell us whether Thou art the Christ, the Son of the Living God.'

"Je′sus meekly replied: '*I am the Christ, the Son of God.*' A moment of silence followed, and then, turning away from His earthly judge to a heavenly One, Je′sus said: 'You shall see the Son of Man sitting at the right hand of God, and coming in the clouds with the angels.'

"Pe′ter and John, being present, heard Je′sus' declaration. John was a man of influence, and was admitted without trouble to the palace of Ca′ia-phas, but Pe′ter came through the servants' gate and into the courtyard. He gained admission only because John had been to the porteress, who kept the gate, and asked her to let him in.

PETER WENT OUT AND WEPT.

"Pe'ter was anxious to know about Je'sus, but he endeavored to conceal the fact, lest he would not be admitted. The woman, however, recognized him and said: 'You were with Je'sus of Gal'i-lee?'

"Pe'ter now spoke a falsehood; he denied having been with Je'sus. A moment later a servant of the High Priest, and a relative of the man whose ear Pe'ter had cut off, said to him as he entered the judge's room: 'Did not I see thee in the garden with Him?'

"At this point a cock crew, calling back to Pe'ter's memory the upper room. In that room he had said to Je'sus: 'Though all men forsake thee, yet will not I.' Je'sus had answered Him saying, 'Pe'ter, before the cock crow twice thou shalt deny me thrice!'

"The Lord now turned and looked at Pe'ter. When Pe'ter saw the look of love and yet reproach upon the face of the Master, he went out and wept. He repented and his repentance was lasting.

"During the remainder of the night Je'sus suffered many insults, but he was brave and dignified through it all.

ROMAN SOLDIERS TAKING CHRIST.

"In the early morning the Council met in a more formal way, not to see if Je'sus was innocent, but to prove, if possible, that He was guilty. Not being permitted by the Ro'man law to put any man to death, they finally led Je'sus to the Ro'man governor, Pon'ti-us Pi'-late.

"Ju'das, who had betrayed Je'sus, was now deeply affected by the treatment which Je'sus was receiving. He was full of remorse for what he had done and went to the High Priest and

BEHOLD THE MAN

Hofmann

the chief men of the city, saying: 'I have done wrong in betraying an innocent man.' He then cast down on the pavement the thirty pieces of silver that had been given him, and went out and hanged himself."

QUESTIONS FOR CHAPTER LVIII

Where did they take Jesus from the garden?
Where did Annas send Jesus?
Tell about the false witnesses.
What question did Caiaphas ask Jesus?
What did Jesus answer?
Tell how John and Peter got into the council.
What awful thing did Peter now do?
What question did the man ask Peter?
When Peter told the second falsehood who looked at him?
What did he do when he saw Christ's loving reproach?
What happened to Jesus during the night?
What did the council do in the early morning?
In the meantime what had Judas suffered?
What awful thing did he do to get rid of his trouble?

CHAPTER LIX

JE'SUS AND PON'TI-US PI'LATE

Morning Lesson—The Fourth Sunday in July

CHRIST BEFORE PILATE

"It was about seven o'clock in the morning when Je'sus was brought into the presence of Pon'ti-us Pi'late. A rope had been placed about His neck indicating that the Jew'ish Coun'cil had condemned Him to death.

"Pi'late, after looking upon Je'sus, turned to His accusers and asked: 'What accusation bring ye against this man?'

"They said: 'He is an evil doer.' Pi'late would not condemn Him on so slight a charge, and said: 'Take Him yourself, and judge Him according to your law.'

"When they saw that Pi'late would not yield on this charge, they brought three other charges against him. One was that He had perverted the nation; that He forbade people to pay tribute to the Ro'man government, and finally, that He claimed to be king.

"Pi'late said to Je'sus: 'Art *Thou* the King of the Jews?'

Je'sus' reply was ever the same: 'My kingdom is not of this world.'

"Then Pi'late asked him what He had done. How much," said Uncle John, "Je'sus might have said, but all this was passed by and He said only: 'If My Kingdom were of this world, My servants would fight for Me, and I would not now be in the hands of mine enemies.'

"Pi'late in surprise asked: 'Art thou a King, then?' Je'sus said that He was a king born to bear witness to the truth. Then Pi'late said: 'What is truth?'

"Pi'late now turned abruptly to the accusers and said, 'I find no fault in Him at all.'

"The trial of Je'sus, naturally, would have ended here," said Uncle John, "but the enemies of Je'sus were determined to crucify Him, so, in order to bring testimony against Him, they spoke of His work in Gal'i-lee.

"When Pi'late heard the word *Gal i-lee,* he felt he could free himself of all responsibility by turning the whole matter over to Her'od, the ruler of Gal'i-lee.

"It so happened," said Uncle John, "that Her'od, at this very moment, was in the city of Je-ru'sa-lem. So Je'sus was brought before Her'od. Her'od was glad to see Je'sus, for he had long wanted to see Him perform miracles, but Je'sus disappointed him in this. Then Her'od and his soldiers mocked Je'sus, arrayed Him in a gorgeous robe and sent Him back to Pi'late.

"Pi'late again called the council of the Jews together, telling them that Her'od had found no fault with Je'sus, endeavoring to confirm his own judgment.

"Pi-late," said Uncle John, "should, at this time, have set Je'sus free; but, in the vain hope of satisfying the people, he scourged Him. Then the people cried only the louder: 'Crucify Him, crucify Him!'

THE REMORSE OF JUDAS.

FROM PAINTING BY EDWARD ARMITAGE. R. A.

"Pi'late was like a drowning man clutching at anything to save himself. Remembering now that it was a custom at the Pass'over to release one prisoner, he brought out Bar-ab'bas, a murderer, and placing him beside Je'sus asked: 'Which one of these shall I set free?'

"They all cried out: 'Barab'bas.' When Pi'late saw that his plan had failed, he asked: 'What shall I do, then, with Je'sus which is called Christ?'

"They cried over and over again: 'Crucify Him.' Pi'late's courage was going, and he weakly asked: 'Why, what evil hath He done?'

"Pi'late was answered by cries of 'Away with Him,' 'Crucify Him!'

"Pi'late then gave Je'sus into the hands of His enemies, who put a crown of thorns on His head and a reed in His hands. Before Him they bent the knee in mockery and cried: 'Hail, King of the Jews!'

JESUS' FAREWELL TO HIS MOTHER.

"Pi'late not feeling satisfied, however, led Je'sus forth and said to the people: 'Behold the Man.' But their answer was the old cry, 'Crucify Him!' Then Pi'late said: 'Take ye Him and crucify Him, for I find no fault in Him.'

"Pi'late, however, made one more effort to release Him. Looking at Je'sus and then at the people he said: 'Behold your King.'

"They shouted back: 'We have no King but Cae'sar! If thou et this man go, thou art not Cae'sar's friend!' The name of Cae'sar made Pi'late much afraid, and he began to wash his hands before the people and to say, 'I am innocent of the blood of this just person; see ye to it." Then Pi'late released Barrab'bas, the murderer, and delivered Je'sus the Sa'vior of the world over to His accusers."

"That was dreadful, dreadful!" said Pau-line', "I wonder why He did not rise up and defend himself."

"That would seem natural," said Uncle John, "but Je'sus had a better way, which we will read about later on."

QUESTIONS FOR CHAPTER LIX

What three charges did they now bring against Jesus?

What question did Pilate ask Jesus?

What did Pilate then ask Jesus?

What did Jesus answer?

What question did Pilate then ask and what did Jesus reply?

What did Pilate say to the accusers of Jesus?

To whom did Pilate send Jesus?

When Jesus refused to work miracles for Herod, what did Herod do?

Instead of setting Jesus free what did Pilate do?

What wicked man did Pilate bring before the people with Jesus, and what did he ask?

What did the people answer should be done with Barabbas and what with Jesus?

To whom did Pilate then deliver Jesus, and what did they do?

When Pilate brought Jesus bleeding before them what did they do?

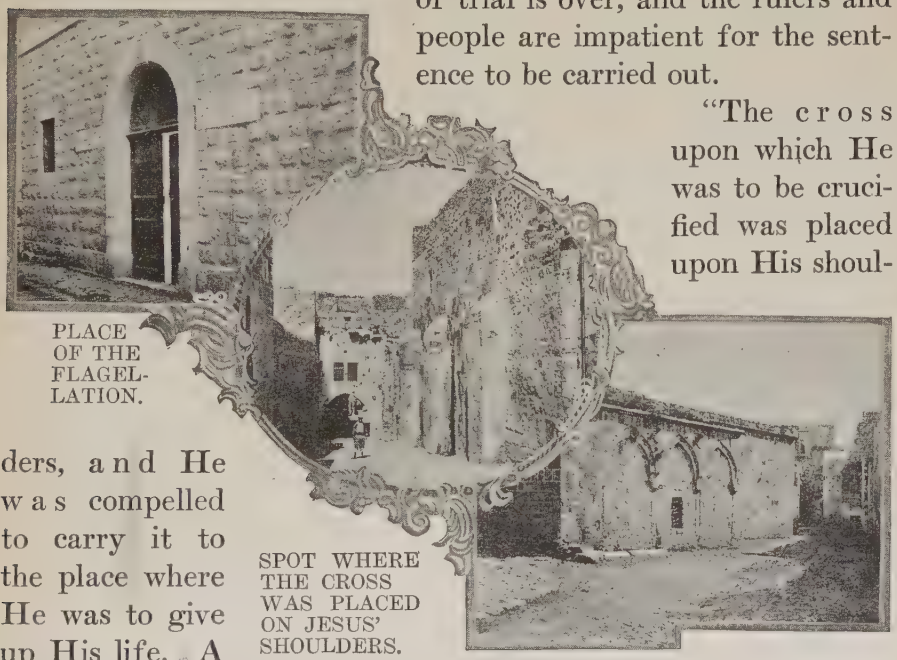
How did the people frighten Pilate into setting Barabbas free and consenting to Jesus' death?

CHAPTER LX

THE CRU-CI-FIX'ION OF JE'SUS

Afternoon Lesson

When the group of friends gathered in the afternoon, Uncle John suggested that they sing, *'Cal'va-ry,'* which they did with great earnestness. He then said: "Nine hours had come and gone since Je'sus was arrested in Geth-sem'a-ne. The mockery of trial is over, and the rulers and people are impatient for the sentence to be carried out.



PLACE OF THE FLAGELLATION.

SPOT WHERE THE CROSS WAS PLACED ON JESUS' SHOULDERS.

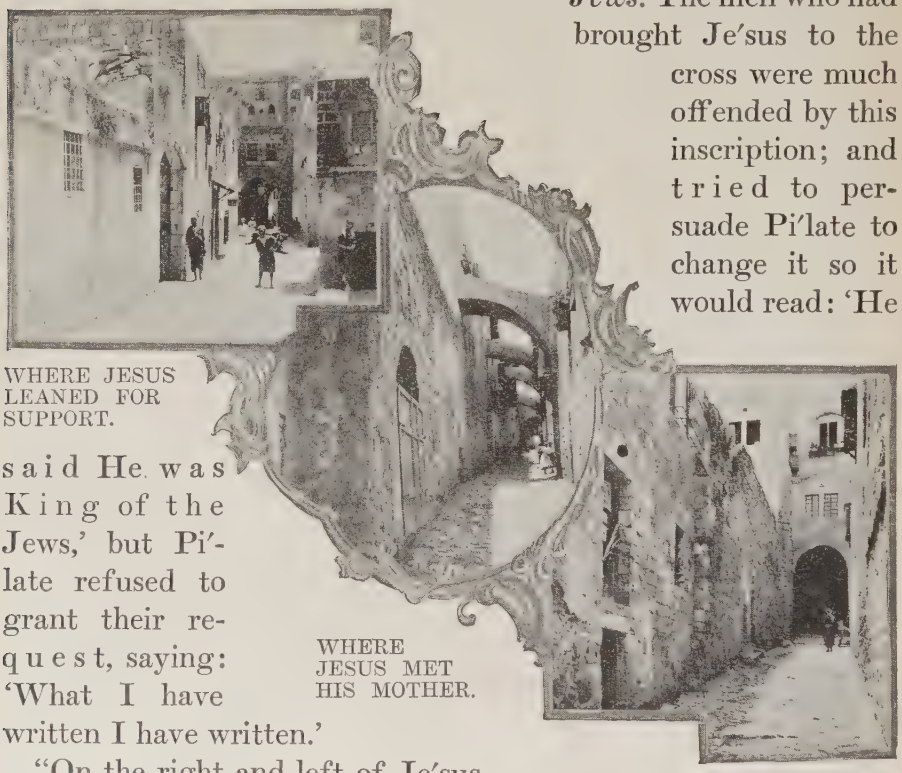
WHERE CHRIST SANK UNDER THE BURDEN OF THE CROSS.

"The cross upon which He was to be crucified was placed upon His shoulders, and He was compelled to carry it to the place where He was to give up His life. A centurion with one hundred men was detailed to act as guard. These, with a vast multitude, followed Him to Cal'va-ry.

"The only record we have of sympathy is that of the women who stood at the roadside. The bible tells us they wept for Him. Unmindful of His own sorrow, Je'sus told them not to weep for Him, but rather weep for themselves and for their children.

"Soon after He was nailed to the cross a vast multitude stood about, waiting for some word from Him, something to prove His Mes-si'ah-ship. All was quiet, then they heard Him say, *'Father, forgive them, for they know not what they do.'*

"Over His head, on the cross, Pi'late had placed, on a tablet in He'brew, Greek, and Lat'in, this inscription: *The King of the Jews.* The men who had brought Je'sus to the cross were much offended by this inscription; and tried to persuade Pi'late to change it so it would read: 'He said He was King of the Jews,' but Pi'late refused to grant their request, saying: 'What I have written I have written.'



WHERE JESUS LEANED FOR SUPPORT.

WHERE JESUS MET HIS MOTHER.

WHERE CHRIST ADDRESSED THE LAMENTING WOMEN.

"On the right and left of Je'sus two thieves were crucified with Him. One of them in dying turned to Je'sus and said: 'Lord, remember me when Thou comest into Thy Kingdom.' Je'sus immediately answered his request by the promise, 'To-day thou shalt be with me in Par'a-dise.'

THE PLACE OF THE BETRAYAL.

"Soon after the cru-ci-fix'ion the Chief Priests and Phar'i-sees passed by, mocking and crying out: 'He saved others, Himself He cannot save!' If He be the King of Is'ra-el let Him now come down and we will believe on Him.'

"At the foot of the cross stood Je'sus' mother, His mother's sister, Ma'ry, the wife of Cle'o-phas, Ma'ry Mag-da-le'ne and the beloved A-pos'tle John. Je'sus, to the last, was mindful of His mother's sorrow and her need. Shortly before His death He told John to care for the mother and asked her to look upon John as her son. From that hour John took Ma'ry to his own home.

"It was about noon," said Uncle John, "when Je'sus died, yet it became so dark and silent that all present were sore afraid. The earth quaked and the veil of the temple was rent from top to bottom.

"Je'sus, in breathing His last, said: 'Father, into Thy hands I commend my spirit.' Then dropping His head on His breast said: 'It is finished.' Thus the greatest life the world has ever known completed His work of the world's redemption.

"These things convinced the Ro'man soldiers who watched Je'sus that He was no ordinary man, and their commander, the cen-tu'ri-on, went so far as to declare: 'Truly, this was the Son of God.'

"The bodies of the two thieves were taken down from the cross and hurriedly placed in a shameless grave; but Je'sus' body remained on the cross until Jo'seph of Ar-i-ma-thae'a returned from Pi'late's palace where he had been to ask that the body of Je'sus might be placed in his own tomb, and Pi'late granted the request.

"Nic-o-de'mus, a friend, then came with spices to embalm the body. The tomb, hewn out of solid rock, was in a garden not far from Cal'va-ry. Here they lovingly laid Je'sus and rolled a great stone against the door of the sep'ul-chre. After

DOWN FROM THE CROSS.

THE BURIAL OF CHRIST.

FROM PAINTING BY BRUNO PIGLHEIM.

this they placed the seal of the Ro'man government on the tomb and left soldiers to guard the body."

"Tell me, Uncle John," said Paul, "what did Je'sus mean when he told the thief, who asked Him to remember him when he entered His Kingdom, 'that this day he would be with him in Par'a-dise?'" "Je'sus' language was simple," said Uncle John, "He meant that, even though late, inasmuch as he showed a desire to be with Je'sus and to live a better life, it was possible to enter heaven."

QUESTIONS FOR CHAPTER LX

Tell how Jesus went to Calvary?
Who alone seemed to sympathize for him?
What did Jesus say to them?
Who stood about the cross, and what did they hear?
What inscription was over his head on the cross?
What did Jesus want Pilate to write as an inscription?
Who were crucified with Jesus, and what did they do?
What did Jesus say in reply?
How did the chief priests and Pharisees mock Jesus?
Who stood at the foot of the cross?
What did Jesus say to John and his mother just before his death?
What fearful thing happened when Jesus died?
What prayer did Jesus utter when dying?
What did the Roman centurion say?
What did they do with the bodies of the thieves?
Who buried Jesus?
Who begged Pilate to let him bury Jesus?
Who embalmed the body of Jesus, and tell what they did when they placed Jesus in the tomb.

CHAPTER LXI

THE FIRST EASTER

Morning Lesson—First Sunday in August

"Last Sun'day, dear friends," said Uncle John, "it looked as if the enemies of Je'sus had triumphed, but, to-day, we shall see that He defeated them by the most wonderful method ever recorded in history. Although out of sight, the friends of Je'sus did not forget Him. They would have gone to the sep'ulchre the next day after the cru-ci-fix'ion, but it was the Jew'ish Sab'bath, so they waited until the following morning.

"The good women, who were at the cross, carried to the sep'ul-chre spices to more thoroughly embalm the body. They had forgotten in their sorrow that there was a stone at the door and that the soldiers were still there on guard; but on their way they remembered these facts and asked one aonther: 'Who will roll away the stone of the sep'ul-chre?'

"They were still debating this when Ma'ry Mag-da-le'ne, who was a little in advance, discovered that the tomb was already open. She was at first glad, but afterwards saddened, for she found that the Lord whom she loved was gone. Then she ran to tell Pe'ter and the other disciples that the tomb was empty.

"In the meantime the other women came up and, finding the sep'ul-chre open, went in. Imagine their surprise," said Uncle John, "when there before them appeared angels who said: 'Do not fear, for we know that ye seek Je'sus who was crucified; come, see the place where the Lord lay.' Then the angels perceiving their surprise, said: 'Why seek ye the living among the dead?' 'He is not here.' 'He is risen.'

"These," said Uncle John, "are the glorious words which ushered in the first Easter morning.

HE HAS RISEN.

JOHN AND THE MOTHER OF JESUS.

"In the meantime Ma'ry Mag-da-le'ne had delivered her message to Pe'ter and John and they came running to the sep'ul-chre to see whether Ma'ry had told the truth, for a story like this they did not know how to believe.

"John, who was younger than Pe'ter, arrived at the tomb first and stooped down to look, but Pe'ter went in, then John followed. When they saw not the body but the clothes, they believed."

QUESTIONS FOR CHAPTER LXI

Why did not Jesus' friends go to the sepulchre the next day?
What did the good woman do the third day?
What did they ask one another on their way?
What did Mary Magdalene do when she came up?
Tell what the other women did and saw.
What did the angel say to the women?
Who had Mary Magdalene told, and what did they do?
What did Peter and John do when they came to the tomb?

CHAPTER LXII

JE'SUS APPEARS TO MA'RY MAG-DA-LE'NE

Afternoon Lesson

"After Ma'ry Mag-da-le'ne had told Pe'ter and John that the body of Je'sus was gone," said Uncle John, "she returned to the tomb and wept. Whilst there she saw two angels sitting, one at the head, the other at the foot. They said to her: 'Woman,

JESUS APPEARS UNTO MARY.

why weepest thou?' She replied: 'Because they have taken away my Lord and I know not where they have laid Him.'

"When she said this," said Uncle John, "she saw the indistinct form of a man, standing near, whom she did not at first recognize, for it was yet early in the morning. In the uncertain light she thought it was the gardener. He said: 'Whom seekest thou?' She pleaded with the man to tell her where the body of Je'sus had been taken. The answer was that of her own name, 'Ma'ry.' The voice was so familiar that there was no mistaking it. Her astonishment and joy were poured out in the words, 'Rab-bo'ni, my Master.' Then she fell down before the risen Lord. She was so rejoiced that she put out her hand as if to cling to Him, but He said to her, 'Touch me not.'"

"Why did Je'sus say this, Uncle John?" asked Pau-line'. "Well," said Uncle John, "there are two reasons; one is that Je'sus doubtless wanted to assure her He was not going away again in like manner, and that she need not cling to Him. Another reason is that He had passed from the mortal to the immortal, that is, He was no longer of the earth but of Heav'en.

"Notwithstanding her joy," said Uncle John, "we judge she was somewhat frightened, for Je'sus said to her, 'Be not afraid; go tell my brethren that they go to Gal'i-lee, and there shall they see Me.'"

QUESTIONS FOR CHAPTER LXII

While Mary Magdalene wept at the tomb what did she see?
What did the angel ask, and what did she reply?
What did she see, and whom did she think it was?
What did the Master say to her?
What did she ask him?
What was the answer?
What did Mary then do?
Why did Jesus tell her not to touch him?
Why did she think Mary was frightened?

CHAPTER LXIII

THE WALK TO EM'MA-US

Morning Lesson—Second Sunday in August

"We left Je'sus last Sunday," said Uncle John, "talking to Ma'ry Mag-da-le'ne at the tomb. To-day we find Him greeting two disciples on their way to Em'ma-us. One of these is Cle'-o-phas; the other is not known.

"Je'sus was dead as they thought, and they were going from Je-ru'sa-lem back to Em'ma-us, their old home, a village about seven miles northwest from Je-ru'sa-lem.

"They had heard the story of the sep'ul-chre; that the stone had been rolled away and that the tomb was empty, but it was all so strange that they were in doubt as to whether they should believe it or not. The women were truthful women, but the circumstances were so strange and unreasonable that it was beyond credence.

"They were talking all this over when, of a sudden, a stranger joined them. This stranger having noticed that they were sad and seeing the puzzled look in their faces, asked what they were talking so earnestly about just before His arrival.

"I suppose," said Uncle John, "the disciples were surprised that anyone could think they were discussing any question except the one which was affecting all Je-ru'sa-lem at this time, namely, the Res-ur-rec'tion of Je'sus from the dead. So they asked Him if He were a stranger in Je-ru'sa-lem, implying that He must be, or He would have heard about the wonderful life of Je'sus. They told Him that they had expected Je'sus as a Mes-si'ah, but that their hopes were shattered by His death upon the cross. They now knew not what to believe.

"The stranger then took the scriptures and pointed out that it was predicted that Je'sus would suffer, that He would die, be buried, and on the third day rise again from the dead.

ON THE ROAD TO EMMAUS.

"This reasoning of the stranger had its effect on the disciples.

"They were so impressed with the story and His manner that they invited Him to enter their home and partake, with them, of the evening meal. He accepted the invitation. At the table He was asked to give thanks to God for His goodness. He took bread and blessed it and broke and gave to them; and their eyes were opened and they knew Him, and He vanished from their sight."

"He didn't even wait to eat, did He?" said one of the little guests, who looked upon it as a great oversight on Je'sus' part. "No," said Uncle John, "Je'sus cared not so much to eat as to do good and prove His Mes-si'ah-ship.

"So these two disciples had the rare privilege of not only feeling Je'sus' presence, but seeing Him, and they said afterwards one to another: 'Did not our hearts burn within us while He talked with us by the way, and while He opened to us the scriptures?' "

"What happened after that?" asked Pau-line'.

"Thinking they might be the only ones who had seen Je'sus, they arose from the table," said Uncle John, "and returned to

Je-ru'sa-lem to tell the news. On their arrival they found the other disciples at the evening meal. Pe'ter had already told of his meeting the Mes-si'ah and when the disciples from Em'ma-us entered the room they were met by the exclamation: 'The Lord hath appeared unto Pe'ter!' Then the two told of their walk and talk with Je'sus and how He had vanished out of their sight.

"And now again, just as they were speaking, Je'sus Himself stood in the midst of them and saith unto them: 'Peace be unto you.'

"The disciples were all present but Thom'as. When Thom'as heard of it he could not believe. It seemed too good to be true. Now, on the second Sab'bath, all met again. This time Thom'as was with them. Whilst the doors were shut and, without being opened, Je'sus suddenly appeared before them.

"The risen Lord now turned to Thom'as, who had doubted, and showed Him His wounded feet, His side and His hands. Thom'as knew not that he stood before Je'sus, who had been crucified and had risen. As his doubts melted away he said: 'My Lord and my God.'

"This was a great day for the disciples," said Uncle John, "they never forgot it. The company soon broke up to meet later in Gal'i-lee."

QUESTIONS FOR CHAPTER LXIII

Who were going on a journey?

What were they talking about, and who appeared to them?

What did the two tell him they were talking about?

What did the stranger do after they told him these things?

How were the disciples impressed and affected by the manner of the stranger?

What wonderful thing happened at the supper table?

What did the disciples say after Jesus had gone?

What did the disciples do at once?

What did the other disciples tell them as they entered the room?

CHAPTER LXIV

IN GAL'I-LEE AGAIN

Afternoon Lesson

"This afternoon our lesson is about Christ as He meets His A-pos'tles in Gal'i-lee.

"The day appointed for this meeting had not yet come, but Si'mon Pe'ter, Na-than'i-el, James, John and two others, whose names we do not know, but probably Phil'ip and An'drew, were back again on the shore of that sea, which they had left to follow Je'sus.

"The water was before them, a boat was at hand, night was near; the best time of the day for fishing. How could they wait for Je'sus better than to work at their old trade of catching fish? So Si'mon Pe'ter said: 'I go a fishing.' Then the others said: 'We, also, go with thee.' So they went out to sea.

"They rowed, sailed and cast their nets, until the morning broke on the sky. They had fished all night but caught nothing. Being near the shore they looked up and saw a man standing on the beach whom they did not know.

"When they came close to the shore, the man asked: 'Have ye any meat?' meaning had they caught any fish. They answered: 'No.' The stranger said: 'If you will cast your net on the right side of your boat you will catch fish.' They did so and to their surprise the net swarmed with fishes.

"John now knew that it was the Mes-si'ah, and he said to Pe'ter: 'It is the Lord.' Pe'ter at once cast himself into the sea and went to shore while the others brought the ship to land. On shore was a bed of coals and fish thereon and bread. Je'sus said to them: 'Come and dine.' When they counted the fish they found one hundred and fifty-three, and yet the net was not broken.

"After they had dined, Je'sus said to Si'mon Pe'ter: 'Si'-

mon, Son of Jo'nas, lovest thou me more than these?' Pe'ter saith unto Him: 'Yea Lord, Thou knowest that I love Thee.' He saith unto him: 'Feed my Lambs.'

"So three times," said Uncle John, "Je'sus asked Pe'ter: 'Lovest thou me?' Pe'ter said each time that he loved Je'sus with all his heart.

"Three times he had denied Je'sus; three times he must tell his love, thus Pe'ter was called back into the fold, back into the work, back into the glory of caring for the little children and the grown up people of God's kingdom."

QUESTIONS FOR CHAPTER LXIV

What is this lesson about?
What did the disciples do after Jesus went away?
After fishing all night what did they see on the shore?
What did the man ask them?
What did the stranger say to them?
What did John say?
What did Peter do?
What had Jesus prepared for them?
After they had dined what did Jesus say to Peter?
How many times did Jesus ask Peter this?
Why did he ask Jesus this question three times?

CHAPTER LXV

JE'SUS' LAST MEETING ON EARTH

Morning Lesson—Third Sunday in August

"We are going to talk this morning," said Uncle John, "about Je'sus' last meeting on earth with His friends. This meeting took place on a mountain. No one knows *what* mountain, but it was some mountain in Gal'i-lee. I should be glad to feel that it was the same mountain as the one on which He delivered His greatest sermon, but that mountain, you remember I told you, has never been exactly located.

"The friends were going to see Him again; all that loved Him. What a meeting it was to be!

"Some had seen Him on the cross, but not in the tomb, nor yet since He had risen from the dead. They were told that He was changed in outward appearance. So to this mountain they flocked and eagerly awaited His coming.

"Now how many people," said Uncle John, "were there, do you think?" The children hesitated, then Uncle John answered: "There were something over five hundred people. They rather expected Je'sus would walk up the mountain as He had done in times past but, whilst they were talking together, He came in their midst and spoke to them. They knew His voice; they never forgot it.

"We do not know how He came nor where He came from. No one knew, but 'when they saw Him, they worshiped Him.'

"What do you imagine He said to them? What message do you think He left which they could never forget?" said Uncle John. "I have no doubt but that He talked at length, yet we do not know, for only a little that He said has been recorded.

"It is summed up like a command issued by a general to his army; in the following words: 'All power is given unto Me in heaven and earth. Go ye, therefore, and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world. Amen.' "

"Strange is it not," said Paul, "that Je'sus never seemed to think of Himself but always of others, saying to His friends: 'Go teach all nations to observe all things!' "Don't forget to add," said Pau-line', " 'and lo, I am with you alway.' "

QUESTIONS FOR CHAPTER LXV

Where did Jesus' last meeting take place?
Why had the people gone there to meet him?
How many people were present?
How did Jesus come to them?
What do you imagine he said to them?
Tell the principal thing that Jesus said to them.

CHAPTER LXVI

THE ASCENSION OF JE'SUS

Afternoon Lesson

"When Je'sus had finished talking to the five hundred people He disappeared as suddenly as He came. They all waited a little while and then disappeared with regret, the A-pos'tles returning to Je-ru'sa-lem to meet Je'sus, at His request, for the last time, and the friends returning home.

"The A-pos'tles did not know the object of this meeting in Je-ru'sa-lem, but Je'sus did. He wished them to remain there until the Ho'ly Spir'it should come upon them and fit them for preaching the gospel to the world.

"He told the A-pos'tles to teach the Old Tes'ta-ment prophecy of the Mes-si'ah as now fulfilled and repeated what He had told them before; to go and preach the gospel, not only in Je-ru'sa-lem but in 'the uttermost parts of the earth.'

"The meeting ended, and as He had led them out before His cru-ci-fix'ion to the Mount of Olives to pray, so now He led them out to the same sacred spot to say farewell.

"He was not far from Beth'le-hem, where the angels had announced His birth. He was not far from the Tem'ple in which He had received His name, 'Je'sus.' He was close by the river Jor'dan, sacred because of His baptism and the announcement to the world that 'Je'sus was the Mes-si'ah.' He was close to Beth'a-ny, full of precious memories, and closer still to Geth-sem'a-ne, where He had often prayed, and where, at last, He had been betrayed by Ju'das. Not far off was Cal'va-ry, where He had died that all the world might live, and closer still was his empty tomb!

"He recalled all these things; then turning to His disciples, He lifted up His hand and blessed them. Then suddenly a cloud received Him out of their midst.

THE ASCENSION.

"The A-pos'tles had thought of many earthly triumphs for Je'sus, but this glorious ascension, this victory, surpassed all their expectations.

"He had left old Je-ru'sa-lem for the New Je-ru'sa-lem! Je-ru'sa-lem the Ho'ly, Je-ru'sa-lem the Golden! In old Je-ru'sa-lem, the children and the people had filled the air with Ho-san'nas, but now in the Heav'en-ly Je-ru'sa-lem, the multitudes met Him, crying: *'Welcome!'* and *'Ho-san'na!'*

"As Je'sus ascended to heaven, two angels said to the disciples: 'Why stand ye gazing up into heaven? This same Je'sus which is taken up from you into heaven shall come in like manner as ye have seen him go into heaven.'"

"What became of the disciples after Je'sus went?" said Pau-line'.

"The disciples," said Uncle John, "now returned to Je-ru'-sa-lem to wait and receive the Ho'ly Spir'it, which Christ said He would send them.

"Je'sus' name," said Uncle John, "was first spoken on earth by the angel Ga'bri-el, who said to Ma'ry, His mother, before His birth: 'Thou shalt call His name Je'sus.'"

QUESTIONS FOR CHAPTER LXVI

After Jesus had gone, what did the people and the apostles do?

What did Jesus want the apostles to do in Jerusalem?

After talking to the apostles in Jerusalem where did Jesus take them to say farewell?

Tell some of the places he was close to.

As Jesus recalled these things what did he do?

As Jesus ascended to heaven what did the angels say to the disciples?

What did the disciples now do?

Tell when Jesus' name was first spoken on each.

RUINS OF CHRISTIAN CHURCH AT BUROTH.

CHAPTER LXVII

BEGINNING OF THE CHRISTIAN CHURCH

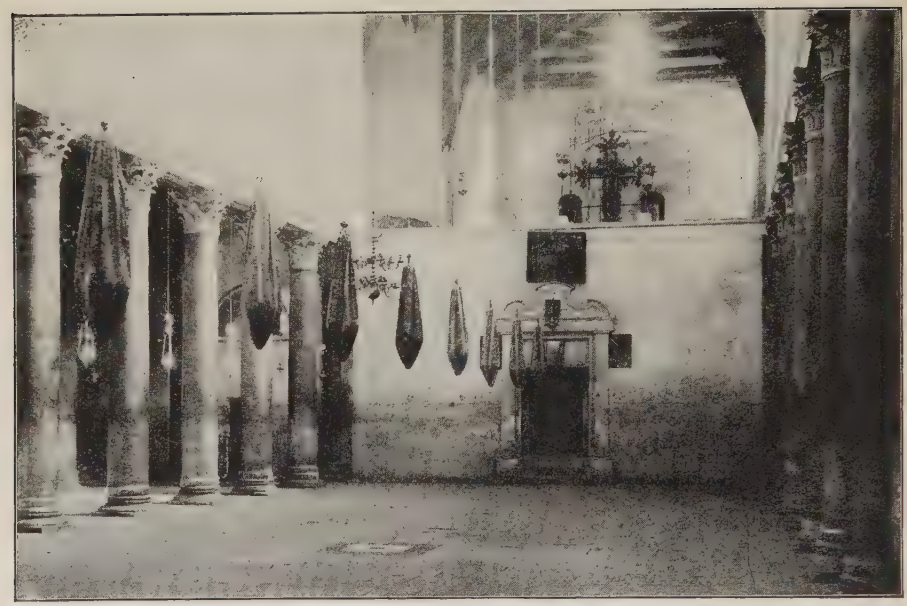
Morning Lesson—Fourth Sunday in August

"To-day," said Uncle John, "we begin the life of the A-pos'-tles. Je'sus' work on earth was finished, but He had trained His a-pos'tles to take it up where He left off and carry it forward. He requested them to go to all nations, preach the gospel, heal the sick, and do all manner of good works.

"Je'sus had gone home to heaven, and the a-pos'tles are for the first time without the presence of their great leader."

"Uncle John," interrupted Paul, "what was the first thing the disciples did after Je'sus went up into heaven?"

"The a-pos'tles," said Uncle John, "went back to the upper room in Je-ru'sa-lem. There were now only eleven a-pos'tles. Ju'das, as you know, was dead.



NAVE OF CHURCH OF THE NATIVITY.

"Among other things, Pe'ter proposed that Ju'das' place should be given to some one who had known Je'sus from the time of His baptism up to the hour of His ascension into heaven. This was agreed upon by the whole company. There were, at least, two men, Jus'tus and Mat-thi'as, so their names were presented to the assembled a-pos'tles.

"Prayer was offered by the disciple that they might be guided in their choice, then they cast their ballots. The votes showed that Mat-thi'as was to complete the number, making up the twelve a-pos'tles.

"How many people," said Uncle John, "do you think attended the first meeting?" The children could not guess, so Uncle John said, "There were just one hundred and twenty, and that was the beginning of God's church on earth."

CHURCH OF THE NATIVITY—BETHLEHEM.

CHAPTER LXVIII

DAY OF PEN'TE-COST

Afternoon Lesson

When the children and friends gathered in the afternoon, they sang the hymn, *Je'sus, I, my cross have taken, all to leave and follow Thee."* This was done at Uncle John's suggestion, for he believed it best represented the mind of the disciples at this time.

"We are to talk about the Day of Pen'te-cost this afternoon," said Uncle John, "and can any one tell me what Pen'te-cost means?"

Willie Alden, a large, brown eyed fellow who had been much to Sunday School, said that it meant *Fifty.* "Thank you Willie, that is right," said Uncle John. "It was so called because it was the fiftieth day from the Passover.

"The Day of Pen'te-cost was a day set aside, before the a-pos'tles' time, to thank God for the harvest. The Chris'tian church changed the meaning of Pen'te-cost, they celebrate it in commemoration of the Ho'ly Spir'it, whom Je'sus setn as a Comforter.

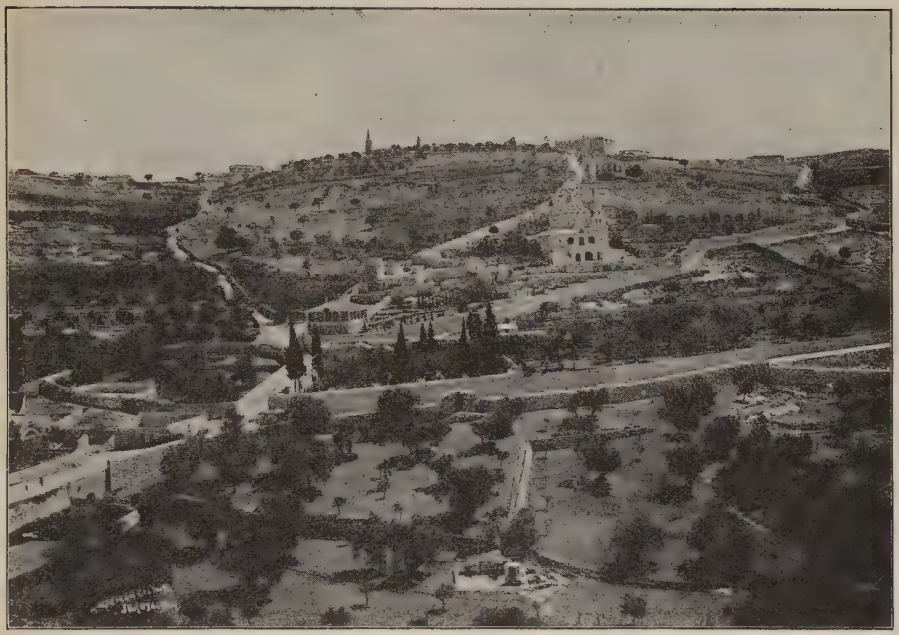
"The first Chris'tian Pen'te-cost fell on Sat'ur-day, nine days after Je'sus had gone to heaven. On that Sat'ur-day morning the a-pos'tles, with the early members of the church, met together for worship.

"They came to the upper room in Je-ru'sa-lem with one accord, just as if Je'sus were leading them. Whilst they were

CHURCH OF THE HOLY SEPULCHRE—JERUSALEM.

praying, a sound broke on their ears. It was like the roaring of a mighty wind and filled the whole house where they were sitting. It was not a storm for nothing was shaken or moved. It came from heaven, and was a sign that the great promise of Je'sus was to be fulfilled, they were to receive the Ho'ly Spir'it.

"When the sound died away, a most remarkable sight met their eyes; tongues which looked like fire sat upon their heads. But they were not frightened for they knew that it came from the Mes-si'ah. The meeting of prayer was now changed into



MOUNT OLIVET.

one of praise. Feeling that they ought not to stay in the upper room but should go out and tell the world what had happened, they went out into the streets of Je-ru'sa-lem.

"In the streets were people from every part of the earth, and the disciples spoke to the crowds in all languages. Some of the people said: "How can these men do this? they are unlearned." Others mocked, saying they are full of wine.

"Pe'ter, at this point came forward saying: 'You men of Ju-de'a, and especially you who live in Je-ru'sa-lem, give attention! Wonderful things have happened, and this has led you to say that we are drunken. It is too early in the day for that, I can however explain our conduct to you.'

"Pe'ter then said in substance: 'Eight hundred years ago a prophet prophesied this very event which is now taking place.

He said a Mes-si'ah would live among you like a man, that this same Mes-si'ah would be put to death and that God would raise him from the dead. This has all come true and we have seen Him ascend into heaven.

"'Before his death,' continued Pe'ter, 'the Mes-si'ah told us that he would send the Ho'ly Spir'it upon us and that we should wait in Je-ru'sa-lem until that power came. To-day His Ho'ly Spir'it has come and these things which you see are the evidences of His presence.'

"Many who listened were touched by what Pe'ter said and asked what they should do to inherit eternal life. His reply was: 'Repent ye, and be baptized, everyone of you, in the name of Je'sus Christ.'

"Many, then and there took his advice, receiving Je'sus as their Sa'vior. Over 3,000 came into the church. So the day of Pen'te-cost signifies all these wonderful things to the Chris'tian church."

QUESTIONS FOR CHAPTER LXVIII

What hymn did the children sing in the afternoon, and why?
What is this lesson about?
What does Pentecost mean, and why was it so called?
Why was Pentecost celebrated before Christ's time?
Why is it now celebrated?
What happened while they were praying on Pentecost morning?
What was this sound the sign of?
When the sound died away, what remarkable sight met their eyes?
What did the disciples now do?
Where did the disciples now go, and for what?
What did the people say about their speaking different languages?
What did Peter say to the people of Jerusalem?
What did Peter tell them had happened 800 years ago?
What did Peter say Jesus had told them before his death?
What did Peter tell the people they must do to be saved?
How many came into the church that day?

CHAPTER LXIX

APPOINTING DEA'CONS

Morning Lesson—First Sunday in September

"You see how the early church grew on the day of Pen'te-cost," said Uncle John. "People united in great numbers and many more were added daily.

"The early Chris'tian church made a special effort to make all men equal and to help the poor, for they had been neglected. In addition to the poor in Je-ru'sa-lem there were poor from different parts of the Ro'man Em'pire visiting Je-ru'sa-lem at this time who had been converted.

"Besides this, there were aged men and women and orphans to be provided with shelter, food and clothing, and beyond this there were expenses to be provided for which is natural to any church work.

"The Chris'tians met all these demands in the finest sort of a spirit. They not only opened their houses for the visiting strangers, but sold whatever they could spare and brought the proceeds to the a-pos'tles. Some of the strangers helped greatly. One man, Bar'na-bas, by name, from the island of Cy'prus, sold much land and gave to the church. In fact it is said that all Chris'tians of that time spent their wealth to help the good cause forward.

"But all this brought a good deal of work to the a-pos'tles. They were, in fact, unable to attend to the work of distribution and to carry on the preaching, so they asked the church to choose seven men of good report, who would take charge of this fund, look after the poor, and attend to the business interests of the church. The church did so, selecting seven men, whom they called Dea'cons.

"We ought to know the names of these men," said Uncle John, "for two of them, Ste'phen and Phil'ip, were great lead-

EXTERIOR OF THE TOMB OF CHRIST

ers. Ste'phen became the first Chris'tian martyr and Phil'ip became a great preacher. Besides Ste'phen and Phil'ip there were Proch'or-us, Ni-ca'nor, Ti'mon, Par'me-nas and Nic'o-las. It is good to think that these men not only served the church well, but that they became heroes in the army of Je'sus."

"How was Ste'phen Martyred, Uncle John?" asked Pauline'. "I will tell you some other day my girl," said Uncle John, "you must not anticipate my story too much for we will have it all in good time."

QUESTIONS FOR CHAPTER LXIX

What did the early Christian church try to do?
What ought to be provided for?
What did the Christians do?
What did Barnabas do?
What did the apostles now request the church to choose?
Name two of the deacons and tell what became of them.

CHAPTER LXX

THE PLACE WHERE THE A-POS'TLES WERE RAISED

Afternoon Lesson

"Before we begin with the lives of the A-pos'tles," said Uncle John to the children and friends, "I think we should know something about the country where most of them lived.

"The majority of the A-pos'tles were born in Gal'i-lee, the northern part of the Ho'ly Land.

"In the days of the A-pos'tles, Gal'i-lee was not wholly inhabited by Jews. Other races were mixed with them; these were called Gen'tiles.

"The customs of the Gen'tiles differed from the Jews. They spoke the language of a foreign nation and worshipped false Gods.

"The country was not isolated for it had great mercantile communication with the outside world.

'The E-gyp'tians came up from E'gypt, their camels loaded with merchandise to exchange for spices and balms. The merchants of Da-mas'cus came to trade with the large cities of the Ho'ly Land.

"The most populous spot in Gal'i-lee was on the border of the sea of Gal'i-lee. It was only a little sea, something like thirteen miles long, eight miles wide, and one hundred and sixty feet deep at the greatest depth, but it was wonderfully rich. On the west side of the sea were rich plains and on the east high cliffs and deep gorges.

"The lake had a beach of white sand often thronged with people.

"Four thousand vessels floated on its waters, some for pleasure, some for fishing and others for merchandise. Vast quantities of fish were caught and shipped to foreign cities.

"Now, on the far shore is a bay, sheltered by hills and cliffs.

Here stood, at the time of the a-pos'tles, a little town called Beth-sa'ida, better known as The House of Fish. It was in this town that five, at least, of the a-pos'tles were born.

"Je'sus was a carpenter from Naz'a-reth, but most of his a-pos'tles were fishermen from Beth-sa'ida. I have told you about the country, the foreigners, the merchants, and the sea, that you might understand that the a-pos'tles of Je'sus saw and knew a great deal about the world before they began working for God."

QUESTIONS FOR CHAPTER LXX

Where were most of the apostles born?
Who lives in Galilee?
How did the Gentiles differ from the Jews?
Who came to pray with the Galileans?
Tell about the Sea of Galilee.

CHAPTER LXXI

PE'TER'S BOYHOOD

Morning Lesson—Second Sunday in September

The friends were out in full force to hear the first story of one of the A-pos'tles. "We shall begin with Pe'ter," said Uncle John. "Scholars do not know when Pe'ter was born, but they think he was about the same age as Je'sus. His native town was Beth-sa'ida, a fishing village, as we said last Sun'day, on the shore of the sea of Gal'i-lee.

"His father's name was Jo'na or John. Jo'na had two sons, one of whom was Si'mon, called Pe'ter, the other was An'drew, younger than Pe'ter. Pe'ter and An'drew both helped their father in his business, which was that of fishing, so it was easy for them to become fishermen.

"Being dutiful boys they did household duties, such as bringing in the lamps, filling them with oil and trimming the wicks. They carried the olives from the orchard, the water from the spring to fill the great earthen water jars. They carried charcoal to cook the evening meal, bread from the ovens and all sorts of work for their father and mother. Sometimes they went on the flat roofs of the houses and spread the flax and the corn so that it could dry.

"When Pe'ter grew older he went to the beach and spread his father's nets on the sand to dry, or worked at the oars in the boat, or spread the sails. Pe'ter had fine companions, he had James, John and Phil'ip, his brother An'drew. These friendships began in childhood, and lasted all through life.

"Pe'ter had a good mother who taught him about great heroes of the past. She told him of Jo'seph, who became a great man in E'gypt; of Mo'ses, the babe who was placed in the bulrushes; of Sam'uel, whose mother loaned him to God; of Da'vid, who slew the giant Go-li'ath and of Dan'iel, who was in the lion's

den. Not only did she tell him about these boys but she taught him to look for the Mes-si'ah, whom he later met and served.

"Beth-sa'ida had a syn'a-gogue and there was a school attached to it. Pe'ter attended this school but he never attended any of the great schools, so he was called an unlearned man."

"Uncle John," said Paul, "what kind of a boy was Pe'ter?" "Pe'ter," said Uncle John, "was frank, impulsive, venturesome and courageous. He was a leader among boys and the first to say. 'Let us row across the lake,' no matter what the weather; or to plunge into it, no matter what the temperature. He would climb the mountains fastest or go farthest into a dangerous ravine. He liked to command rather than to persuade and often spoke out his mind, not caring if he offended or pleased his friends. But he had a deeply affectionate nature and because of this his imperfections grew less and less until he became one of the noblest men in the world."

QUESTIONS FOR CHAPTER LXXI

Tell all you can about Peter.
Tell what they did as young men before they met Jesus.
What about Peter's mother and what did she teach him?
What kind of a boy was Peter?

CHAPTER LXXII

HOW PE'TER RECEIVED HIS NAME

Afternoon Lesson

"What is there in a name?" said Uncle John to the children as they met in the afternoon. No one answering Uncle John, himself, replied: "I am sure we shall find a good deal in Pe'ter's name.

"Before telling you about his name, however, I am going to ask you, Paul, to tell me when Pe'ter's name is first mentioned in connection with Je'sus' life." "I don't just remember, do you Pau-line'?" asked Paul. "Yes," said Pau-line', "I remember well. It was when An'drew, his brother, went to him and asked him to come and see Je'sus."

"Good, my girl," said Uncle John. "I hope you won't forget it. Well, when Pe'ter stood before Je'sus, our Lord fixed his eyes upon him saying: 'Thou art Si'mon Pe'ter the son of Jo'na,' then Je'sus added these words: 'Thou shalt be called Ce'phas,' which means a stone," said Uncle John.

"So Si'mon, the wavering boy, the rash boy, passed away into Pe'ter, the Man of Rock. We do not know what Pe'ter said, perhaps he did not say anything. But we may rest assured that Je'sus' words and the new name made a deep impression upon him, for he gradually became that strong character, which the name implies, Pe'ter, the Man of Rock."

"Had Je'sus ever seen Pe'ter before?" asked Paul. "No," said Uncle John, "nor had he heard of him, neither had he heard of his father Jo'na. But Je'sus, when he saw, knew him because of His divine power."

QUESTIONS FOR CHAPTER LXXII

Tell when Peter's name was first mentioned in connection with Jesus' life.

CHAPTER LXXIII

PE'TER AT THE GATE OF THE TEM'PLE

Morning Lesson—Third Sunday in September

"Our lesson to-day," said Uncle John, "begins with Pe'ter's work, shortly after Je'sus had gone to heaven. What he did whilst the Sa'vior was in the world, I have already told you. We now look at him as the leading A-pos'tle who carried on Je'sus' work after Je'sus had gone to heaven.

"To-day we will talk of the first miracle which Pe'ter performed. The incidents are as follows: Pe'ter accompanied by John, the beloved disciple, went up to the Tem'ple to pray. It was three o'clock in the afternoon. When they reached the Tem'ple they entered by what is termed 'The Beautiful Gate.' A beggar, who had been born lame, sat at this gate. As he was now forty years of age and had been begging many years in the same place, he was known to everybody in Je-ru'sa-lem.

"When the beggar saw Pe'ter and John he asked them for money, just as he did every one who entered. In reply to this entreaty Pe'ter said: 'Look on us.' When the beggar had fixed his eyes on the a-pos'tles, Pe'ter said: 'Silver and gold have I none, but such as I have give I unto thee. In the name of Je'sus of Naz'a-reth rise up and walk.' When the man," said Uncle John, "realized what had been done he leaped, then stood and then walked, going with the a-pos'tles up to the Tem'ple and praising God.

"The a-pos'tles and their new friend finished their evening prayers and left the Tem'ple together. The healed man felt that he could not part from the friends who had done so much for him, so he held to them. This drew the people toward them and they became the center of a great crowd.

"Pe'ter was deeply impressed by the earnestness of the crowd and he said to them: 'Why are you surprised at this man, or

APOSTLE PETER.

why do you look on us as if we had done this by our own power? This man is healed by the power of God.'

"At this point there was heard the tramp of soldiers, coming to arrest Pe'ter and John. As it was evening and too late for trials, they were kept in custody till morning. The a-pos'tles were then brought before the council; the man who had been healed was there also and many people beside.

"The council asked the a-pos'tles in whose name and by what power they had performed this healing. Pe'ter told them Je'sus'; upon hearing this they forbade them to speak or teach in Je'sus' name.

"In reply Pe'ter and John answered: 'We have received our commands from God; is it not better to obey God rather than men?' "

"What did they do with Pe'ter and John, Uncle," asked Paul. "Nothing dear boy, they concluded it was wise to let them go for the time being."

QUESTIONS FOR CHAPTER LXXIII

What does this lesson begin with? ,
What did Peter do in this lesson?
Who sat at the beautiful gate?
What did he ask Peter and John?
What did Peter answer him?
Tell how the man obeyed Peter.
What did the man do when Peter and John were about to go away?
What did Peter say to the surprised people?
What did the soldiers do to Peter and John?
What did the council ask Peter and John the next morning?
What did they forbid them doing?
How did Peter answer them?

CHAPTER LXXIV

PE'TER PURIFYING THE CHURCH

Afternoon Lesson

"This afternoon," said Uncle John, "we are going to talk about Pe'ter purifying the church. It is quite different from any talk we have yet had. It is not so much about Pe'ter, however, as about two members of the early church over which Pe'ter had charge.

"You remember that the disciples loved each other very much, and they were so generous to one another that no one called anything his own; they lived as one large, happy family. The rich made sacrifices for the poor and even sold houses and land to do so. A fund was formed for this purpose and distribution was made unto each, according as any one had need.

"Now these two people, whom I spoke about as being members of the church, were An-a-ni'as and Sap-phi'ra, husband and wife. They, like many people of to-day, thought they could deceive God. Well the long and short of it was, they were wealthy, which was all right. They did not need to give all their wealth to the church unless they wished to, but here is where the sin lay; they sold some land and An-a-ni'as came to Pe'ter and laid a part of it at his feet, infering that he had brought it all.

"Now, Pe'ter had been prepared by the Ho'ly Spir'it to see all that was passing in the mind of An-a-ni'as. So Pe'ter said to him: 'Why hath Sa'tan filled thy heart to deceive the Ho'ly Spir'it and to keep back part of the price of the land? While it remained was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart?'

" 'Thou hast not lied unto men, but unto God.' When An-a-ni'as heard these words," said Uncle John, "he fell down and

died. A great fear came upon the people who heard and saw these things.

"About three hours after, the wife, Sap-phi'ra, came in and Pe'ter asked her if she and her husband had received the price An-a-ni'as stated; she replied that they had. When she said this, the a-pos'tle asked her why they had agreed to do this. She made no reply. Then Pe'ter said: 'the young men who carried out thy husband and buried him are now at the door and they will also carry you out and bury you beside him.' When she heard these words, she fell down and died and they buried her beside her husband."

"That was horrid in both of them," said all the children and Uncle John said: "Yes, very, very sad."

QUESTIONS FOR CHAPTER LXXIV

What is this lesson about?
How did the disciples in that time live?
What did Ananias and Sapphira think they could do?
Did they need to give all their wealth to the church?
How then did they sin by giving only a part?
What did Peter say to Ananias?
What happened to Ananias, and how did it affect the people?
Tell what happened to his wife about three hours afterwards.

CHAPTER LXXV

PE'TER HEALING THE SICK

Morning Lesson—Fourth Sunday in September

"Paul and I have been talking all week, Uncle John, about An-a-ni'as and Sap-phi'ra, and we have wondered why he does not punish everyone who deceives," said Pau-line'.

"Well he does, my child," said Uncle John, "but not always in a way we can see. This was an exceptional case, but the lesson is there all the same. To-day we are to talk about Pe'ter healing the sick."

"The healing of the beggar at the Tem'ple gate made Pe'ter's name familiar to everybody in Je-ru'sa-lem. His power to heal the sick called great crowds about him. When the sick could not come to him, friends brought them on couches to him. They came in such numbers, out of all cities, that the streets and roadsides were lined. In spite of the great numbers, Pe'ter, it is said, healed them all.

"Now, can you imagine, children," said Uncle John, "what excitement prevailed in Je-ru'sa-lem in those days? Since Pe'ter never missed an opportunity to speak of Je'sus, a great, great many must have turned to the Sa'vior.

"This religious movement alarmed the rulers. They feared that the masses would rise up and overthrow the Em'pire. So they arrested not only Pe'ter, but all the a-pos'tles, and put them in prison. Now listen to what happened! That very night the angel of the Lord came to the a-pos'tles and led them out of prison, saying: 'Go to the tem'ple and preach the gospel.'

"In the morning, therefore, the a-pos'tles did as the angel commanded, they began to teach and preach. That morning, also, the rulers assembled to plan what they should do with these men.

"Not knowing that an angel had released them, they ordered

the officer to bring the prisoners before them. He came with a most startling report: 'I found the prison closed and the guards at the gates, but the prisoners gone.' Just then one of their number came from the tem'ple and reported that the a-pos'tles were talking to great crowds of people.

"The officer was ordered to bring them before the council. When the a-pos'tles were brought into the court of justice the rulers said: 'Did we not forbid you to speak in Je'sus' name?'

"Pe'ter, speaking for the a-pos'tles, said: 'God has told us to preach, and we must obey.' When the council heard these words, they questioned how they might dispose of the a-pos'tles.

"There was a wise and a just man among them, whose name was Ga-ma'liel. He advised the council to be careful about this matter.

" 'If these men are not led of God, their cause will fail: if they are led of God and you resist them, you will fail. Therefore, let them go and we shall see what they are.'

"The council was moved by Ga-ma'li-el's words and agreed that his judgment was wise.

"They did not carry out all his advice, however, for they forbade the a-pos'tles to speak in Je'sus' name. Then they beat them, and set them free.

"How did the angel open the prison door?" asked little Phe'be, who did not know what power an angel had.

"God, my child, did it through the angel," said Uncle John.

QUESTIONS FOR CHAPTER LXXV

Tell about Peter's fame after he healed the beggar.
Did Peter heal the others that came to him?
What did the angel do and tell the apostles to do?
What did the officers tell the rulers the next morning?
What did the rulers say to Peter and John when brought before them?

CHAPTER LXXVI

PE'TER AND THE MAGICIAN

Afternoon Lesson

"The success of the Christian church," said Uncle John, "had alarmed and aroused its enemies to such an extent that they began to persecute its members. Among other things they stoned Ste'phen, one of the deacons, to death, thereby causing many Chris'tians to leave Je-ru'sa-lem. The a-pos'tles, however, remained in Je-ru'sa-lem.

"Among those who went away was Phil'ip, the E-van'gel-ist whom we have already told you about. Phil'ip went to the city of Sa-ma'ri-a, where he not only preached the gospel, but healed the lame, the sick and did many other things which showed that he had the power of God. His success there was surprising, because, you remember the Sa-mar'i-tans hated the Jews. But all that was forgotten in the great revival.

"When the church in Je-ru'sa-lem heard about the remarkable work in Sa-ma'ri-a, they sent Peter and John to assist. The first thing the a-pos'tles did on arriving at the city was to pray that the people might receive the Ho'ly Spir'it. Knowing that God answered prayer they laid their hands on them and they received the Ho'ly Spir'it then and there.

"Among the citizens was a man called Si'mon, the ma-gi'cian. He had long claimed to be able to heal all manner of disease. He had a great name in Sa-ma'ri-a and his work, up to this time, had brought him a great deal of money. Si-mon, the ma-gi'cian, or sor'cer-er, as he is often called, pretended to be influenced by the power of God and was baptized. I am afraid, though, he was the same artful magician, though he professed to be a Chris'tian, for, as he looked at the miracles performed by Phil'ip, he saw that his art magic was cast into the shade.

"His power to make money was passing away, so he wanted to gain Phil'ip's power. He was thinking this over when Pe'ter and John came to the city. He watched them carefully and when he saw the people receive power by the a-pos'tles laying their hands on them, he determined to get this gift, if possible, from the a-pos'tles.

"So he went and offered money for such power as Phil'ip had, and that which had also been conferred on the Chris'tians of Sa-ma'ri-a. But Pe'ter, the spokesman for the Chris'tians, said to Si'mon the Ma-gi'cian: 'Thy silver perish with thee, because thou has thought to obtain the gift of God with money. Thou has neither part nor lot in this matter, because thy heart is not right toward God.'

"When the ma-gi'cian heard this," said Uncle John, "he was filled with terror, and asked that none of these things might happen to him."

QUESTIONS FOR CHAPTER LXXVI

What did the enemies of the church now do?

Where did Philip go and what wonderful thing did he do?

What did the church in Jerusalem do when they heard of Philip's wonderful work in Samaria?

What was the first thing that Peter and John did on entering the city?

Tell about Simon, the magician.

Why did he join the church and be baptized?

What did he determine to get from the apostles?

What did he offer to do?

What did Peter answer him?

How was the magician affected and what did he ask?

CHAPTER LXXVII

PE'TER AT LYD'DA AND JOP'PA

Morning Lesson—Fifth Sunday in September

"This morning," said Uncle John, as the class met on a glorious Sep-tem'ber morning, "we are to talk about Pe'ter at Lyd'da and Jop'pa. The church was now at rest everywhere and for the time being the foes of the disciples ceased to persecute them.

"Pe'ter now felt that he would like to meet the various churches over the land, so, among other places, he visited Lyd'da, a town on the shores of the Med-i-ter-ra'ne-an sea, about a day's walk from Je-ru'sa-lem. It was situated on a beautiful plain called Shar'on, where lovely roses grew. I mention it because Je'sus is sometimes called: 'The Rose of Shar'on.'

"When Pe'ter came to Lyd'da he received a hearty welcome from all the members of the church and especially from Ae'ne-as, who had been bedridden eight years with the palsy. When Pe'ter found this man, he said: 'Ae'ne-as, Je'sus Christ maketh thee whole, arise and make thy bed.' Ae'ne-as immediately arose.

"I think," said Uncle John, "that Ae'ne-as was widely known, for the miracle made a profound impression. It is said that all that dwelt in Lyd'da and in Shar'on saw him and turned to the Lord.

"Whilst Pe'ter was in the midst of this work at Lyd'da, the disciples at Jop'pa sent two messengers with this word: 'Delay not to come unto us.' So Pe'ter arose and went with the two men who had been sent.

"There was a certain disciple in Jop'pa by the name of Tab'-i-tha, sometimes called Dor'cas. She was a widow, a woman of wealth and of great benevolence. She did a great deal for the

poor, especially the widows of Jop'pa, for whom she wove cloth and made it into garments. Dor'cas had taken sick and died. When the apostle entered the house he found many people there who had been aided by Dor'cas.

"Pe'ter asked them all to leave the room. Then he kneeled down and prayed. When the prayer was ended he turned to the body and said: 'Tab'i-tha arise.' She opened her eyes and seeing Pe'ter sat up.

"He gave her his hand and lifted her up, then went to the door and called the friends. What joy there was in Jop'pa, a joy which caused many to wonder at the grace and power of God."

"Tell me Uncle," said Pau-line', "are the Dor'cas' societies connected with the churches named in honor of the woman of Jop'pa?"

"Yes," said Uncle John, "they are. The church has taken up the work Dor'cas left went she went to heaven."

QUESTIONS FOR CHAPTER LXXVII

When the church was free from persecution, what did Peter decide to do?

Tell about his visit to Lydda.

Why was Aeneas so glad to see him?

What did the people do when they saw how Aeneas had been cured?

Who came to Peter while he was at Lydda?

Tell about Tabitha or Dorcas.

What did Peter ask the people to do?

What did he do?

Why do we have Dorcas societies in the churches?

CHAPTER LXXVIII

PE'TER'S VISION

Afternoon Lesson

"One day," said Uncle John, "whilst Pe'ter was in Jop'pa, he went up on the roof of a house, where he was staying, to pray. It was noon and he was hungry, the family were preparing the midday meal."

"How could he get on the roof?" asked one of the little folks.

"Easy enough," said Uncle John, "the roof was flat and the people often used the roofs for sleep and quiet. While on the roof, Pe'ter fell in what the scriptures call a trance, and he had a vision. In this vision he saw a sheet knit at the four corners, and full of four footed beasts and creeping things. It was let down from heaven. Whilst he was looking at this strange sight, a voice said to him, 'arise, Pe'ter, kill and eat.' Pe'ter replied, 'Nay Lord, for I have never eaten anything common or unclean.' But the voice said: 'What God hath cleansed, that call not unclean.'

"The sheet," said Uncle John, "was let down three times and each time Pe'ter refused to eat.

"Whilst he was wondering what this meant he heard some one knocking at the garden gate and asking if Si'mon Pe'ter lodged there. The spirit again spoke unto him, saying: 'Three men seek thee, arise, get thee down and go with them, doubt nothing, for I have sent them.' Upon his command Pe'ter went down. The three men said that they had been sent by Cor-ne'-li-us, a Ro'man officer stationed at Caes-a-re'a, to come to that city and visit him. Pe'ter, led by the spirit, lodged them, and on the following morning, in company with friends, went to Caes-a-re'a.

"On Pe'ter's arrival at the door, Cor-ne'li-us threw himself at the apostle's feet. The apostle lifted him up saying: 'stand up, I myself am a man.' When Pe'ter entered the house, he found the friends and relatives of Cor-ne'li-us gathered to meet him.

"Pe'ter said, 'it is unlawful for a Jew to keep company with any one of another nation, but God has shown me that no man is common or unclean. I have come, therefore, to ask why you have sent for me?' Cor-ne'li-us then related the following story: 'Four days ago I was praying, when a man stood before me in bright clothing. He said: Cor-ne'li-us, thy prayer is heard. Send to Jop'pa and call hither Si'mon, whose surname is Pe'ter, who, when he cometh, shall speak unto thee. So I sent for you and now we are assembled to hear what you will say to us.'

"Pe'ter said: 'I see that God is no respecter of persons, and all good in every nation is acceptable to him.' Whilst he was speaking," said Uncle John, "the Holy Spirit fell on all present.

"After Pe'ter had been with them certain days, he went to Je-ru'sa-lem."

QUESTIONS FOR CHAPTER LXXVIII

Where did Peter go to pray?
What happened to Peter on the roof?
What did he see in the vision?
What did the voice say to Peter?
How many times was the sheet laid down?
What happened about this time?
Who had sent after Peter?
Where did he go with the messengers?
What did Peter say to Cornelius' friends?
What story did Cornelius relate to Peter?
What did Peter answer?
What happened while Peter was speaking

CHAPTER LXXIX

PE'TER IN PRISON

Morning Lesson—First Sunday in October

"Well, dear children and friends, I am glad to have you all here to-day," said Uncle John, "for we have a wonderful lesson in God's care for the apostle, Pe'ter.

"Her'od, the King, had arrested Pe'ter, and intended to put him to death, but, for some unknown reason, he had delayed to carry out his plan. To make sure that Pe'ter should not escape, he placed him in the care of sixteen soldiers, divided into four parties of four each. Four were to watch three hours, then to be relieved by four more, and so on till the end of the imprisonment.

"The outer gate of the prison was large and made of iron. Two officers were placed before this gate, and two were in the cell with the prisoner, one on either side.

"We now go to the home of Ma'ry, the Mother of Mark. Mark, you know, wrote the gospel of St. Mark. Here the disciples gathered to pray for the protection of Pe'ter. We will see how the Lord answered these prayers.

"Whilst Pe'ter slept an angel came from God, and struck him on the side to awaken him. He then took Pe'ter by the hand, saying: 'arise quickly, gird thyself, and put on thy sandals.' As he spoke the chains fell from Pe'ter's wrists. A bright light shone through the prison, enabling Pe'ter to follow the angel, who led him out past the guards, through the iron gate, and into the street.

"When the angel had walked one block with Pe'ter he disappeared, leaving the apostle alone. Up to this time Pe'ter had not perceived that he had an angel for a deliverer, but now he knew, and thanked God.

"He then wondered what he was to do next, but soon the

Spir'it led him to the home of Ma'ry. Arriving there, he knocked at the gate. A young girl named Rho'da, came and asked who it was that sought admittance. It was past midnight, and, to come to the gate, Rho'da had to pass through a lonely court. From the outside of the gate she recognized Pe'ter's voice, and knew that he was out of prison. In her gladness, however, she forgot to open the gate, but ran into the house to tell them that Pe'ter was free.

"They said at first that she was mad. Her manner, however, convinced them that she had seen or heard him, so they said it is his angel, thinking that the apostle was dead and that his angel had been sent. Pe'ter continued knocking. They then went and opened the gate. Great was their astonishment.

"He beckoned to them with his hand to keep silent, and then, passing with them into the house, told what a wonderful thing God had done for him. When finished, he asked them to carry the news to James, the brother of our Lord.

"Pe'ter then left, to carry on his work in other places, and did not return to Je-ru'sa-lem for five or six years."

"What did the rulers say to this, Uncle John?" asked Paul.

"There was great excitement," said Uncle John, "when it was discovered that Pe'ter was gone."

QUESTIONS FOR CHAPTER LXXIX

What wicked thing had Herod done?

How did Herod try to make sure that Peter should not escape?

While Peter was in prison and court what were the people doing at the house of Mark's mother?

What happened in answer to these prayers?

How did Peter know it was an angel that let him out?

Where did Peter's friends go?

Tell how he surprised Rhoda.

What did the people say and think when Rhoda told them Peter was there?

Whom did Peter send word of his freedom?

CHAPTER LXXX

PE'TER'S LAST DAYS

Afternoon Lesson

"We are not able to follow Pe'ter's life clearly for the next six years," said Uncle John. "He went away, and we have only hints and brief mention in his letters concerning his work.

"At the end of six years he returned, to be present at a council of the church, which was held in Je-ru'sa-lem. The council at this meeting decided to send Pe'ter to work among the Jews scattered throughout the world.

"For twenty years Pe'ter labored in the Ho'ly Land, but now his field of work was enlarged, he was given A'sia Mi'nor and all that country watered by the rivers Eu-phra'tes and Tigris."

"Did he go alone, Uncle?" asked Pau-line'.

"No, I don't think so," said Uncle John. "It is thought that his wife accompanied him on this journey and in this great work.

"Well, Pe'ter, for the next eighteen years, went about doing good, preaching the gospel and healing the sick until, at last, he was led by the spirit to Rome, the cap'i-tal of the known world at that time.

"At this time, Ne'ro, a young Em'per-or, was on the throne. He was only twenty-one years of age, but very old in crime. His life was one of the darkest, in human sin and cruelty, that history records.

"Pe'ter, unfortunately, arrived in Rome during the reign of this wicked man.

"There is a legend to the effect that the Chris'tians of Rome, fearing for the life of Pe'ter, entreated him to leave the city; that he consented and had passed through one of the gates of the city, when he met Je'sus, carrying a cross. Pe'ter said: 'Lord, whither goest thou?' The Sa'vior replied: 'I go to Rome, to

be crucified for thee.' "It is thought," said Uncle John, "Pe'ter took this as a rebuke from our Lord, and returned to the city, remaining there the balance of his life. Pe'ter was now old, and, being much persecuted, he lived only a short time.

"I am not certain as to the exact time of his death, but probably about forty years after Christ's res-ur-rec'tion."

"How did he dies?" asked Paul.

"He died a martyr," said Uncle John. "The emperor ordered his death in the a-re'na. Like Christ, he was crucified, but, feeling that he, himself, was unworthy to be crucified as Je'sus was, asked that he might be crucified with the head down. His request was granted. All this was very sad, but you will be pleased to know that on that spot, to-day, stands one of the largest, if not the largest, church in the whole world. It is called, in memory of him, the Church of St. Pe'ter."

"Is he buried in the church, Uncle?" asked Paul.

"Yes," said Uncle John, "there his body is supposed to rest. There his long pilgrimage came to an end."

QUESTIONS FOR CHAPTER LXXX

What do we know of Peter's life for the next six years?
What did the council at Jerusalem send Peter to do?
Where did he go now to labor?
Who probably accompanied Peter to this foreign country?
How long did Peter labor in foreign field?
Tell about the wicked emporer, Nero, when Peter went to Rome.
Why did Peter try to leave Rome?
Who did Peter meet as he was leaving the city?
What did Peter probably do?
When did Peter die?
Tell how he met his death.

CHAPTER LXXXI

THE A-POS'TLE AN'DREW

Morning Lesson—Second Sunday in October

"This morning, dear children, we are to have the life of An'drew for our lesson," said Uncle John. "An'drew is one of those good men who shared good things with all others.

"He was a brother of Si'mon Pe'ter, younger, no doubt, but a thorough companion of the elder brother so long as he lived.

"An'drew, in all probability, was also born in Beth-sa'ida. He, at least, was raised in that town and formed one of a group of five boys who followed fishing as a trade and afterwards, became a-pos'tles of Je'sus. The family was, no doubt, in comfortable circumstances, for they owned their own boats and nets and sold fish in all the large cities.

"The first he is spoken of in the Bible is when John the Bap'tist told him that Je'sus was the Mes-si'ah. He then followed Je'sus and talked with Him. He was so pleased with that talk that he hunted up his brother saying: 'we have found the Mes-si'ah, come and see Him.' That was An'drew's nature," said Uncle John. "He wanted everybody to share his good fortune.

"So in honor of him, and in memory of his great deeds, good people all over the world have formed societies for Christian work, which they call 'The Broth'er-hood of St. An'drew.'

"An'drew was not content to tell the news to Pe'ter, but he brought him to Je'sus. I do not know what means the Master might have later employed to call Pe'ter into His service, but I do know that An'drew was the one who brought him to Je'sus.

"This seemed to be An'drew's special work—taking people to Je'sus. He was not in the inner circle of the apostles, like Pe'ter, James, and John, yet he seemed to be almost as close, for, when Je'sus looked at Je-ru'sa-lem for the last time, from

APOSTLE ANDREW.

the Mount of Ol'ives, Pe'ter, James, John and An'drew, were in confidential conversation with our Lord.

"An'drew is not as famous as his brother Pe'ter. History does not even tell us where he carried on his life work, but it is supposed that it was in A'sia Mi'nor and in Greece.

"Though little is known of his last days, he was held in great affection by the church, and he became the pattern which the young Christian manhood of the world, to-day, love to imitate and follow. His glory has become the keynote of their lives. Let us, then, bring men to Je'sus."

"Do you know how he died, Uncle John?" asked Pau-line'.

"Yes, on the cross," said Uncle John.

"The cross on which he suffered was of so peculiar a shape that it has been called St. An'drew's Cross, and is one of the emblems of Scot'land's national flag."

QUESTIONS FOR CHAPTER LXXXI

Whose life do we study now?
Who was Andrew; where was he born and raised?
When is Andrew first spoken of in the bible?
What did Andrew do when he found Jesus?
Why do we have the brotherhood of St. Andrew?
Who was the first person Andrew brought to Jesus?
What seemed to be Andrew's special work?
Where did Andrew probably labor?
Where did he die?
Tell about St. Andrew's cross.

CHAPTER LXXXII

THE PARENTAGE AND BOYHOOD OF JAMES AND JOHN

Afternoon Lesson

"James and John, two of Je'sus' apostles," said Uncle John, "were brothers. James was about as old as Pe'ter, and John was probably the age of An'drew. In their earlier days, John and An'drew seemed to be companions, but as the four grew older they became one group.

"The parents of James and John were Zeb'e-dee and Sa-lo'me. Zeb'e-dee, the father, was a fisherman, who had a large business handling many ships and large crews. The father and the two sons worked with the crews.

"The mother, Sa-lo'me, was a most remarkable woman, and had the greater influence of the two in molding the lives of the sons. She was very ambitious and her spirit inspired her sons. When they became apostles, she accompanied them on their journeys, sharing their hardships and pleasures. She was a loyal friend of Je'sus, for we find her at His cross.

"The family of James and John were not only well to do, but they were connected with the great families of Je-ru'sa-lem. This is indicated from the fact, that when Je'sus was being tried before the High Priest, John was so well known in the palace, that he came and went freely.

"The difference between his position, and that of Pe'ter's, is shown by the fact that Pe'ter came in at the servant's gate, and then only as John obtained admission for him.

"John was a man of courage, for it was most dangerous to be known as Je'sus' friend.

"James, too, was much like him in that respect. They were called sons of Thunder, not merely, because they were eloquent, but because they were brave. John always seemed to be more im-

petuous than James, but nothing was too difficult for them to try.

"They were over-persevering, and urged by their mother, sought the highest and best position. At one time, you remember, they came with their mother to ask Je'sus for the honorable position of right hand and left hand, on His throne, when he obtained the King'dom of God, at which Je'sus replied that it was not His to give.

"They thought, no doubt, that Je'sus would found an earthly King'dom. They were ever willing to give their lives for Je'sus' sake, if they were needed. They did not seek to gain something for nothing, they put all their energies into what they did, and their mother was a part of all their plans when growing and grown men.

"Next Sun'day we shall talk about what James did, when he became a man."

QUESTIONS FOR CHAPTER LXXXII

Who were James and John?
Who were their parents, and what was their business?
Who was their father, and what was his business?
Tell about their mother Salome.
How do we know the family of James and John was well to do?
How do we know he was more honored than Peter?
How do we know John and James were men of courage?
What were John and James called?
How do we know they were persevering and ambitious?
Why did they ask to sit on the right and left hand of Jesus?

CHAPTER LXXXIII

THE A-POS'TLE JAMES, THE BROTHER OF JOHN

Morning Lesson—Third Sunday in October

"You may ask, dear children, why we study the life of James before we speak of John," said Uncle John, as they gathered together. "We do so, because James is the older of the two, and the scriptures name him first.

"I have shown you that he was an industrious, honorable boy, and that he grew up into a great and respected man. He did not meet Je'sus quite so early as his brother, but he followed him just as readily, when Je'sus called him. Indeed, he became one of Je'sus' favorite apostles. He was with Him when he raised Ja'i-rus' daughter from the dead. He was present when our Lord was trans-fig'ured, and witnessed that wonderful sight, seeing also the faces of two of the most illustrious men the world has ever known."

"I have forgotten who they were," said Pau-line'. "I know," said Paul, "they were Mo'ses and E-li'jah."

"James, also," said Uncle John, "was one of three men who was with Je'sus in the garden of Geth-sem'a-ne, just previous to His betrayal. These facts show the esteem in which Je'sus held him. And this was not misplaced, for James became very prominent in the work that the Sa'vior left for his apostles to carry out.

"He did not labor in distint countries like some of the others, but remained in or around Je-ru'sa-lem. This, was, no doubt, due to his qualities as a leader. The affairs of the church were growing larger continually, and some head was needed to keep things going. I judge, therefore, that Je'sus was the man for that responsible and dangerous position."

"Why dangerous, Uncle John?" asked Paul. "I said dangerous," said Uncle John, "because the leader was always in

APOSTLE JAMES, BROTHER OF JOHN.

view, and known to be directing affairs, and preaching where the authorities lived. Their lives were in especial danger.

"There was in Je-ru'sa-lem at this time, an un-scrup'u-lous king, named Her'od A-grip'pa. He was in great favor with the Em'per-or at Rome, and hence most powerful in every way.

"Her'od A-grip'pa not only sympathized with the men who had caused Je'sus' arrest, and who were now treating the a-pos'-tles in the same way, but he desired to please them, so he began to persecute the Chris'tians.

"The first Chris'tian of prominence that he imprisoned was James. We do not know how long James was in prison, nor that he even had a trial, but we do know that Her'od ordered him beheaded, and that this order was carried out at Je-ru'sa-lem. So James, the first mar'tyr among the twelve A-pos'tles, died about eleven years after Christ's death.

"James had told Je'sus eleven years before, that he would be willing to lay down his life for him, and Je'sus had said that he would be called upon to do so, and now it came to pass.

"Clem'ent of Al-ex-an'dri-a, a historian of the church, says that the accuser of James was so stung by his conscience, that on the way to the place of execution he asked his forgiveness, whereupon James kissed him on the cheek and said: 'Peace be with you.'"

QUESTIONS FOR CHAPTER LXXXIII

Why do we study the life of James before that of John?

On what great occasion was James with Jesus?

What do these facts show?

What did James become prominent in?

Why did he remain about Jerusalem while the other apostles went abroad?

Tell about the unscrupulous king, Herod Agrippa.

What did Herod Agrippa do?

Tell about James in prison and his trial.

What finally became of James?

CHAPTER LXXXIV

CHARACTERISTICS OF THE A-POS'TLE JOHN

Afternoon Lesson

"John was called 'the disciple whom Je'sus loved,'" said Uncle John. "He not only bears this most honorable distinction, but he has been called the beloved disciple by the whole world. He, alone, of all the apostles, died a natural death. God seemed to have defended his life against all the ills and woes which fell upon others. He seems to have called out so much love, that it screened him from the evil of the world.

"When Je'sus was in the world, John was one of the three who formed Je'sus' inner circle of friends; but John was more than this, he was Je'sus' closest friend. This is shown at the last supper, when John's head was pillowed on Je'sus' breast. And again, when Je'sus was dying on the cross, he gave his Mother into John's care. He knew that John's love would never fail, and as the Sa'vior knew all things, He saw also that John's life would be more peaceful, and freer from danger, for this reason also would he be able to take better care of her.

"There is another thing to remember about John, which shows how much he was like the Sa'vior. That is, his love for little children. Whilst Pe'ter received Je'sus' admonition to 'feed his lambs,' yet after all, John is looked upon as the apostle of the children. He is the apostle of love and the apostle of children.

"With the exception of a brief time, John was with Je'sus from the moment of His arrest, to the hour of His death on the cross, and no doubt comforted Him with loving words to the very last."

QUESTIONS FOR CHAPTER LXXXIV

Tell what John was called.
How did John's life and death differ from that of the other apostles?
How much did Jesus think of John?
In what was John like the savior?
What did John do for Jesus in his great trial?

CHAPTER LXXXV

JOHN'S WORK AS AN A-POS'TLE

Morning Lesson—Fourth Sunday in October

"These beautiful, quiet October days, with the red leaves, the brown fields and golden sunsets will recall John's life," said Uncle John, "for we shall now talk of him, when he is growing into age.

"You will remember that John went to Sa-ma'ri-a with Pe'ter, and after he had finished his work in that city, returned to Je-ru'sa-lem. That was seventeen years after Je'sus' death. We do not hear of him again for eighteen years.

"In the year 68, John came up to attend a council at Je-ru'-sa-lem. At this council was settled one of the most important matters ever brought before the church. A great work had been going on in the city of An'ti-och, many Gen'tiles confessing Je'sus. That caused dissatisfaction to the Chris'tians, who were born Jews.

"The council was called to settle this dispute, and all other questions arising out of these meetings. Since John was one of 'The Pil'lar A-pos'tles,' his presence was necessary.

"After this council, we do not hear of John again for some time, except as he, himself, tells us in the book of Revelation, that he wrote from the Isle of Pat'mos.

"He left Je-ru'sa-lem after the council, and I think never returned, but went directly to Eph'e-sus, where he lived, labored and was loved many, many years."

QUESTIONS FOR CHAPTER LXXXV

Where did John's go with Peter?

How long was it after his return to Jerusalem before we hear of him again?

What did John do in the year '68?

Tell us about the council at Jerusalem.

After this where did John probably live, and for how long?

APOSTLE JOHN.

CHAPTER LXXXVI

WRITINGS OF THE A-POS'TLE JOHN

Afternoon Lesson

"John was a great writer," said Uncle John. "He wrote one of the four gospels and he also wrote the book of Revelation, the last book in the Bible. At the time he wrote the book of Revelation he was on the Is'land of Pat'mos, and tells how he came to write it.

"On a certain Lord's day he was meditating and thinking; whilst he was thinking, he suddenly heard a voice like a great trumpet. He turned and saw Je'sus in a form more magnificent, majestic and glorious than he had even seen Him, or dreamed He could be.

"John fell down as if dead. Then Je'sus tenderly reached forth his right hand and caressed him, at the same time telling him not to be afraid, but to look and listen, and write down what he saw and heard. John wrote, and when Je'sus had finished, he sent His angel to complete the work.

"So the great book of Revelation is a series of sayings and visions, which John received out of heaven. It is not thoroughly understood, but it does help us to understand some of the glories of heaven.

"After this, John wrote the life of Je'sus, called the gospel according to St. John. Mat'thew, Mark and Luke had already each written a life of Je'sus, but John knew many things about Je'sus which they did not, and as his spirit was most like that of Christ's, he was able to give the world the highest conception of the Sa'vior's words and life. When he wrote it he was long past seventy years of age.

"The other writers had omitted the first miracle at Ca'na, the night visit of Nic-o-de'mus, the talk with the woman at the well of Sa-ma'ri-a, the washing of the disciples' feet, about heaven and the mansions, and the last words and the mighty

prayer which has filled the world. How much we would have lost if John had died without writing it down.

"John gives his reason for writing the gospel in the following words: "These are written that ye may believe that Je'sus is the Christ, the Son of God, and that believing ye might have life in His name.'

"After this John wrote three letters called E-pis'tles. In these letters we see Je'sus through John's eyes, and hear Je'sus through John's ear. He brings us so near the Lord, that we feel His hand through John's hand.

"The theme of the first E-pis'tle is love. He tells us 'God is Love.' This is why John is called the 'A-pos'tle of Love.'

"Another E-pis'tle is of deep interest to children. We gather from it that there were two Chris'tian homes which John delighted to visit. The mothers were sisters. His letter is written to the 'elect lady' or as the church had come to say, 'The lady E-lec'ta and her children.' John writes how he and others love them because of their Chris'tian spirit.

"We know that the children prized that letter and kept it, for after 1900 years the children are reading it, and thinking how happy were the children of long ago, who had the A-pos'tle John for a friend.

"So now we add another beautiful name to John, or rather it has long been his, 'The A-pos'tle of Childhood,' and he said over and over: 'Little children, love one another.' "

QUESTIONS FOR CHAPTER LXXXVI

Where was John when he wrote the book of Revelation?

Tell of the wonderful vision he saw.

What is the book of Revelation?

After writing Revelation, what did John write next?

Why did John write the Life of Jesus after Matthew, Mark and Luke had done so?

After writing the life of Jesus what else did John write?

How do we know that the church prized that letter?

CHAPTER LXXXVII

LAST DAYS OF THE A-POS'TLE JOHN

Morning Lesson—First Sunday in November

"Are you going to tell us more about the A-pos'tle John, who loved little children," asked Pau-line'. "Yes," said Uncle John, "I am now going to tell you about his last days. John lived to be about one hundred years old, perhaps he was even older than that. It is said that he was buried in a mountain somewhere near Eph'e-sus. But like Mo'ses, no one knows his burial place.

"His work at Eph'e-sus was in strong contrast to Paul's, who established the church there. Both were workers, but Paul created enemies, while John made those enemies friends. He differed from them, but lived in love and peace among them. He was not by any means a weak man, but his love overcame all things.

"Pol'y-carp, one of John's disciples, and a most eminent man, took up the work John left off. He delighted to tell people about the dear and blessed saint. He said that when John went through the streets of Eph'e-sus, the little children would gather about him just to hear him say: 'Little children love one another.'

"When he was aged, and not able to endure the fatigue of standing, he sat in his chair and the people gathered around to hear those wonderful words he wrote in his gospel.

"One day he fell asleep, and Je'sus came and took him to those mansions in heaven that He had told about His last night on earth.

"What a welcome he received from the apostles, the disciples, and the dear little children whom Je'sus called his lambs.

CHAPTER LXXXVIII

THE A-POS'TLE PHIL'IP

Afternoon Lesson

"Who are you going to tell us about this afternoon, Uncle?" asked Paul as the children and friends gathered promptly and in cheerful spirit to hear any story which he had to tell. "We will have Phil'ip this afternoon," said Uncle John.

"The A-pos'tle Phil'ip is always named as the fifth in the list of the A-pos'tles born at Beth-sa'ida, so that he also belongs to that group of boys, fisherman's sons, who became famous in the world as A-pos'tles of our Lord.

"These boys were all taught to look for the Mes-si'ah, and when John the Bap'tist began to preach 'that the Mes-si'ah was coming,' these young men, one after another, followed him.

"The day after An'drew brought Pe'ter to the S'avior, Je'sus began to travel north, and on the way met Phil'ip. Without any conversation so far as we know, Je'sus said to Phil'ip: 'Follow me,' and he did so.

"Some think that Je'sus had met and known Phil'ip before this, but that hardly seems likely. It seems more probable that Je'sus' words and presence had the same effect on Phil'ip that they had on John, the beloved disciple.

"Phil'ip seemed to be much like An'drew in disposition, for when he had found the Mes-si'ah, he sought out a friend of his called Na-than'a-el and told him of Je'sus. When Na-than'a-el heard that Je'sus came from Naz'a-reth, he implied by a question that no great being could come out of a little country village like Naz'a-reth; but Phil'ip was not disheartened by that; he said simply but urgently, 'come and see.' So he brought Na-than'a-el to Je'sus.

"Phil'ip on another occasion, with An'drew, brought some inquiring Greeks to see Je'sus. They first approached Phil'ip saying, 'We would see Je'sus.' After talking it over, they came with the request to Christ, who was deeply affected by it. I suppose Christ was affected because it was a prophecy of the time that all nations would seek him. Je'sus offered a prayer at this point, but God answered by a voice out of heaven. (John 12:28.)

"This showed it to be a greater incident than the apostle at first thought. This shows us also that An'drew and Phil'ip were close personal friends, that their methods of work were alike, and that they loved to bring people to Je'sus.

"Before Je'sus fed the five thousand people from five barley loaves and two small fishes, he turned to Phil'ip and asked him where they should buy bread to feed the multitude. Je'sus did this only to draw Phil'ip out, for He knew what He himself intended doing. Phil'ip answered Je'sus that it would take a great deal of money, implying that it would be impossible. Then An'drew spoke up saying: 'There is a little boy here who has five barley loaves and two small fishes, but that is nothing among so many.'

"These two men, you see children, were alike. They answered Je'sus in much the same way. They were both practical men but Je'sus had to teach them the great fact that nothing was impossible to divine power.

"In Je'sus' last talk, Phil'ip asked the Sa'vior to show God to them. Je'sus said in substance that He had been with them a long time, and that knowing Him, they knew the Father also. He further said to Phil'ip: 'When I am gone away, if you will ask anything in My name, I will do it; this will show you, Phil'ip, that My Father and I are One.'

"We do not know much of Phil'ip's life after this," said Uncle John, "but we are sure that he kept on working for Je'sus

APOSTLE PHILIP.

earnestly; indeed, we know that he did. He remained in Je-ru'-sa-lem, even after it was dangerous to stay there.

"From Je-ru'sa-lem he went to A'sia Mi'nor where he labored until he died." "Do you know where he died, Uncle?" asked Pau-line', who felt worried lest he too had died a mar'tyr. "No," said Uncle John, "we do not know when he died or how, but we think he is buried in A'sia Mi'nor where he labored as God's A-pos'tle."

QUESTIONS FOR CHAPTER LXXXVIII

About whom is this lesson?
Where was Philip born?
What had he and his friends been looking for?
Tell how Philip came to follow Jesus.
What is the first thing Philip did after learning about Jesus?
Why did Nathanael first object to Jesus?
Whom did Philip and Andrew afterwards bring to Jesus?
What prophecy did the coming of the Greeks fulfill?
What strange thing happened when Jesus offered a prayer?
What question did Jesus ask Philip about the feeding of the five thousand people?
What did Philip answer?
What did Andrew then speak up and say?
What did Jesus tell Philip should happen when he was gone away?
What do we know of Philip's life after this?
When did Philip die, and where was he buried?

CHAPTER LXXXIX

THE A-POS'TLE NA-THAN'A-EL

Morning Lesson—Second Sunday in November

"Dear children," said Uncle John, as the class convened early, "I think we will draw nearer to the fire. It is a glorious day, but there is a good deal of frost in the air." So they all came nearer to the glowing coals on the hearth.

"Our lesson this morning is about Na-than'a-el," said Uncle John. "This boy must have been a very welcome gift to his father and mother; I say that, because of his name, which means the Gift of God. The parents looked upon the baby as a present from the Heavenly Father. He was a thoughtful, studious boy, loved by his parents and friends. I regret that we do not know his mother's name, but we do know his father's, because Na-than'a-el was also called Bar-thol'o-mew, which means The Son of Tal'mai. His father's name therefore was Tal'mai.

"Na-than'-a-el's home was in Ca'na of Gal'i-lee, the place you remember where Je'sus attended a friend's wedding and performed His first miracle. We are told that when Phil'ip was called to follow Je'sus, he immediately sought out Na-than-a-el.

"Phil'ip and Na-than'-a-el were friends, and Phil'ip knew what a thoughtful young man Na-than'-a-el was, and how much he was interested in the Mes-si'ah. So Phil'ip said to Na-than'-a-el, 'we have found the Mes-si'ah.' Na-than'-a-el could not believe that so great a person as the Sa'vior could be found in a little village like Naz'a-reth. So although Na-than'a-el went with Phil'ip, it was not to go with any great belief in the words of his friend, 'that he had found the Mes-si'ah.'

"But when Na-than'a-el stood before Je'sus for the first time, and heard Our Lord say: 'Behold an Is'ra-el-ite, indeed, in whom there is no guile.' Na-than'a-el believed at once.

APOSTLE NATHANAEL.

"The Is'ra-el-ites looked for the coming of the Mes-si'ah, so when Je'sus showed that he knew Na-than'a-el's character, and more than this, knew his very thoughts, Na-than'a-el was surprised and asked Je'sus how he knew all this, never having seen him.

"Je'sus answered that he not only read people's hearts, but saw everything they did, though miles away. He then proved this to Na-than'a-el by saying: 'Before Phil'ip called you, I saw you sitting under a fig tree.' This was so convincing to Na-than'a-el, that he said to our Lord: 'Rab'bi thou art the Son of God, thou art the King of Is'ra-el.'

"Je'sus said in substance: 'Na-than'a-el, do you believe because I saw you under a fig tree? You shall see greater things than these; you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man?' Na-than'a-el hesitated no longer but became an apostle of Je'sus.

"We have no further mention of him or his work, except that he was one of the apostles who met Je'sus on the shore of the sea of Gal'i-lee, after Je'sus had arisen from the dead. And, finally, his name is given in the list of those apostles who met to elect Mat-thi'as, in the place of Ju'das.

"But wherever Na-than'a-el went, and whatever he did, we may be sure that he was always faithful. So the baby boy who was received as a gift from God, was surely God's gift to many a sorrowing heart."

QUESTIONS FOR CHAPTER LXXXIX

Where was Nathanael's home, and what once happened there?

Did Nathanael believe Philip when he told him he had found the Messiah?

What did Nathanael ask Jesus?

How did Jesus prove he knew people's thoughts?

What did Jesus tell him he should see on account of his faith?

CHAPTER XC

THE A-POS'TLE THOM'AS

Afternoon Lesson

In the afternoon, all were on hand eagerly waiting for Uncle John's story. Uncle John drew the arm chair up to the window, and looked out, as if wondering in his own mind, why Thom'as, whom they were to talk about this afternoon, could ever have doubted. He did not give his thoughts aloud, but began by saying: 'We are to talk about the A-pos'tle Thom'as to-day. We do not know where Thom'as was born, who his parents were, nor how Je'sus met him.

"As a man, he did not accept anything without proof. This must have been his boyish character, as well as his natural disposition. He must have been a very serious child, looking on the dark side of things. We would say of him now: he crossed his bridges before he came to them. That must have added to the burdens of his young heart, and his mother and father must have felt that their child was destined to lose much of the joy of life. But he was always loyal, he never shirked anything, he would willingly die for a friend.

"His name, meaning a twin, was pronounced Thom'as among the Jew'ish people. The Greek manner of pronouncing it was Did'y-mus. We do not know his people, so we cannot tell whether his twin was a sister or a brother.

"The first instance where we see Thom'as' real nature, is on the occasion when Je'sus was going to Beth'a-ny, to raise Laz'a-rus from the dead. Beth'a-ny, you remember, was a suburb of Je-ru'sa-lem, and on Je'sus' former visit, His life had been threatened. Now when Thom'as heard that the Sa'vior had determined to return to Je-ru'sa-lem, he turned to his fellow apostles saying: 'Let us go up and die with Him.' This will show you," said Uncle John, "that he was inclined to take a

APOSTLE THOMAS.

dark view of life, but he did not, however, shrink from his duty, even though it might cause his death.

"And again in the fourteenth chapter of John, when Je'sus is talking with His disciples for the last time, before His death, and saying: 'I go to prepare a place for you, and whither I go ye know, and the way ye know.' Thom'as interrupts Him by saying: 'We do not know where you are going, then how can we know the way?'

"This shows you," said Uncle John, "that Thom'as is slow to understand Je'sus, but his words indicate his desire to know how to follow Him, and if He will only leave plain directions, he will surely go to Him. Je'sus then explained, and Thom'as said no more.

"After Je'sus' death, Thom'as was in such distress and doubt, that he would not believe the report of Christ's res-ur-rec'tion. He even went so far as to say: 'I will not believe, except I can put my fingers in the nail prints, and my hand in the side,' meaning," said Uncle John, "where Je'sus was wounded by the spear of the soldiers. The account which the disciples gave of the prayer meeting, and how Je'sus came in their midst, however, seemed to move him, for he was present at the meeting held one week later.

"They had all assembled and were saying: 'No doubt Je'sus will come again to-night, when lo He stood before them. Je'sus knowing what Thom'as had said, turned at once to him and replied: 'Thom'as, reach hither thy finger, and put it in the nail prints, and stretch forth thy hand and put it in my side, be not doubting but believe.'

QUESTIONS FOR CHAPTER XC

What is said about the character of Thomas?
What does the word Thomas mean?
How do we know Thomas took a dark view of life?
When Jesus told them he was going away what did Thomas say?
Did Thomas first believe Christ arose from the dead?
When did he believe it?

CHAPTER XCI

THE A-POS'TLE MAT'THEW

Morning Lesson—Third Sunday in November

The brown and golden leaves of the trees were on the ground, forming a pretty picture, which Uncle John and the children enjoyed, looking upon, whilst waiting for the friends who were coming to the lesson.

When the friends came and were seated, Uncle John said: "We take up Mat'thew's life this morning. Like others of his countrymen, he had two names, Mat'thew and Le'vi. We know nothing of his boyhood. When a man, he became a tax collector, and was stationed near the sea of Gal'i-lee, and the main road travelled by the caravans from Da-mas'cus to the ports, on the Med-i-ter-ra'-ne-an Sea.

"Mat'thew although a Jew, was hated by his countrymen, who felt that no real patriot would accept employment of the Ro'mans, who had conquered the Jews. He was, however, a man of fine character, good business qualifications, and one well acquainted with human nature.

"One day Je'sus in passing the tax booth, saw Mat'thew superintending the taxes. He said to him: 'Follow me.' Mat'thew instantly arose and did what Je'sus commanded. This showed a noble disposition, for Mat'thew was, no doubt, a man of some wealth and position. When he gave up his old life, he gave up comfort, the acquiring of fortune, and the association of dear friends.

"He was a scholar in every sense, a man of great literary ability, being thoroughly in sympathy with Je'sus' work.

"Mat'thew wrote a life of Je'sus, called the Gos'pel of St. Mat'thew, which is one of the books of the New Tes'ta-ment. Mat'thew does not relate the incidents in Je'sus' life in the order that they happened, but he grouped sermons in one place, the

parables in another, and the miracles in still another. Though he has been gone nearly 2,000 years, his words are teaching the whole world.

"Mat'thew wrote this gospel to prove that Je'sus of Naz'a-reth was the Mes-si'ah, predicted in the Old Tes'ta-ment. His gospel is important also, because it gives the ancestry of Je'sus, the Ser'mon on the Mount, the parables of the King'dom of Heaven, and the quotations from the Old Tes'ta-ment, showing that Je'sus was the Mes-si'ah predicted.

"We do not know much about Mat'thew's life work. But from the fragmentary history that we have of him, we learn that he labored in Je-ru'sa-lem and Ju'de-a, whilst he was writing his book. After it was completed he seems to have gone to the regions about the Black Sea, and then to E-thi-o'pi-a.

"The Ro'man and the Greek church look upon him as a martyr, and claim that his body lies in Sa-ler'no, in a church built by Rob'ert Guis'card, having been borne from E-thi-o'pi-a to It'aly."

QUESTIONS FOR CHAPTER XCI

Whose life do we study in this lesson?
What two names had he?
What do we know of his boyhood?
What kind of a man was Matthew?
What happened one day as Jesus passed along?
How do we know he was an educated man?
Tell how Matthew arranged the life of Jesus.
Why did Matthew write the life of Jesus?
Why is his gospel very important?
Where did Matthew live when writing his book?
Where did he go afterwards?
Where did the tradition of the Roman and Greek church say Matthew was buried?

APOSTLE MATTHEW.

CHAPTER XCII

THE A-POS'TLE JAMES, THE SON OF AL-PHAE'US

Afternoon Lesson

"Our lesson this afternoon," said Uncle John, "is about an A-pos'tle by the name of James, the son of Al-phae'us. There are among the apostles, two by the name of James, and in order that you may not get them mixed, I want to say that the two are no relation.

"The one we speak of to-day is called James the son of Al-phae'us, or 'James and Less' as he is sometimes called. In other words, this James is called 'James the Less,' because James, the son of Zeb'e-dee, whom we talked about a few Sun'days ago, was so great. But that is only a title which men have given him. Je'sus called him as an apostle and He never gave titles to men. Indeed, Je'sus always tried to show His A-pos'tles that they were not to seek worldly titles. I think the greatest honor they could possibly have was that of being called Je'sus' A-pos'tle.

"It is a singular fact though, that we do not know of one single act the 'James the Less' did, whilst in the world. His name appears in the list of apostles, and he was with Je'sus during His ministry.

"He also took part in the work which Je'sus gave to the twelve apostles, when he sent them out two by two. Who his companion was on that tour, we do not know, but he received the Lord's commendation as much as the others who labored in the same cause.

"When Je'sus was gone to heaven, James faithfully assisted in carrying out Je'sus' work. We have no doubt that he labored among the great crowds of pilgrims who came up to Je-ru'sa-lem, and ministered to the needy, and the sorrowing of the great city.

APOSTLE JAMES, SON OF ALPHEUS.

"We may take great comfort from this man's life. It is much like the majority of people who work for Je'sus. No one ever knows about them or hears what they are doing, but God knows, and as James' name is recorded in the books of God's remembrance, so is the name of the faithful, but obscure, disciple, who has done his best, written in God's great Boo kof Life.

"It may be just such a person as James, some man or some woman, of whom the world has never heard, who shall occupy the places of honor in the King'dom of God. For Je'sus has shown us in the Widow's Mite, that the greatness of power is in the heart, not in the fame of man."

"How did James die, Uncle, was he martyred?" asked Pauline'. "I do not know, dear child," said Uncle John. "Some historians say that he was crucified in E'gypt, but it is not known for a certainty."

QUESTIONS FOR CHAPTER XCII

About whom is this lesson?
What relation were the two apostles, James?
Why is this James called "James the less?"
What act of "James the less" do we know about?
If he did not do anything alone, what did he do?
What did he do in connection with others?
After Jesus was gone, what did James probably do?
How is James' life a comfort to people now?
Tell what you can about James' death?

CHAPTER XCIII

JU'DAS IS-CAR'I-OT

Morning Lesson—Fourth Sunday in November

"What are we going to talk about to-day, Uncle," said Pau-line', as a group of children came in and sat down close to Uncle John.

"To-day we are to talk about Ju'das Is-car'i-ot," said Uncle John. "That is awfully sad," said Pau-line'. "Yes," said Uncle John, "and as we talked about him in the lesson on Je'-sus' betrayal, we won't dwell upon him here. His name is perhaps the most despised in all history. We know very little of his boyhood. He was the only apostle born outside of Gal'i-lee. His title, Ju'das Is-car'i-ot, however, shows he was born in Ke'-ri-oth, a town of Judea. His father's name was Si'mon, but aside from that, we know almost nothing about his parents, his education, or even his early influences, or why Je'sus should have selected him to be an apostle.

"In boyhood he may have had a kind, beautiful disposition. It would seem from his faithful work as the treasurer of Je'sus' band of apostles, that he tried to do his best. But why he became so avaricious at the last, as to betray Je'sus, is a question that even scholars cannot agree upon. Some say that the handling of money slowly developed that terrible character, which has made his name stand alone in all the world.

"His death proves that there was some good left in him, for when he realized what he had done, he endeavored to repair the injury by declaring Je'sus innocent, and returning the money. When he found it too late he went and hung himself."

APOSTLE BARTHOLOMEW.

CHAPTER XCIV

JU'DAS NOT IS-CAR'I-OT

Afternoon Lesson

"I hope, Uncle John," said Pau-line', as the class convened, "that we have something real cheerful to talk about to-day. Our story of Ju'das Is-car'i-ot made me sad. I think he must have been the worst man in the whole world to betray Je'sus with a kiss, for while you did not mention it at our last lesson you did when we were talking about the arrest of Je'sus some weeks ago."

"Yes, it was a sad lesson, dear child," said Uncle John, "but let us remember that Je'sus himself forgave all who sinned against Him.

"To-day we have a short, sweet lesson. It is about another Ju'das, but no relation of Ju'das Is-car'i-ot. Some writers, in order to distinguish this Ju'das from Ju'das the betrayer of our Lord, calls him 'Ju'das Not Is-car'i-ot.'

"Ju'das Not Is-car'i-ot, is one of three apostles whom we know little about. We do not know who his people were, where he labored, nor where he died. There is but one mention of him, except as he is placed in the list of the apostles.

"The one mention of him is in John XIV:22. Je'sus in talking to the apostles after Ju'das Is-car'i-ot had left, said that He would manifest himself to them, as he would not manifest himself to the world. Then Ju'das asked Je'sus how he would appear to them. Je'sus said, 'that when anyone loved Him they would keep His word, and not only would He come to them, but God also would come to them.'

"This is a great thought," said Uncle John, "which Ju'das brought out, and shows he had a bright and beautiful mind."

CHAPTER XCV

THE A-POS'TLE SI'MON ZE-LO'TES

Morning Lesson—First Sunday in December

"I wish to call your attention, children," said Uncle John, "to the fact that we have two Si'mons among the A-pos'tles, just as we have two Ju'das and two James. One Si'mon is called Si'mon Pe'ter, the other is called Si'mon Ze-lo'tes or Zeal'ous, so named because he belonged to a band of Jew'ish patriots by that name.

"These patriots refused to recognize the Ro'man government. You will remember, that when Je'sus was born, his parents were in Beth'le-hem for the purpose of paying taxes to the Ro'man government. On occasions of this kind the Ze-lo'tes refused to pay taxes. They would flee to some place easily defended, and defy the Ro'man government or else they would go to prison, but they would not pay the tax. They felt that God had given them the Ho'ly Land, and that it was nothing short of treason to recognize any government but God's.

"Si'mon was a member of this band when Je'sus called him to be an a-pos'tle. His parents are not known, we do not even know where he labored, nor how or when Je'sus called him to be an A-pos'tle. We do not know when, where, or how, he died.

"I have no doubt he dreamed that Je'sus would found a Jew'ish nation and drive out the Ro'mans. But more and more he perceived that Je'sus' kingdom was a heavenly one and he gave himself to that fact with the same zeal that he gave to the party of patriots.

"He learned a great lesson, that God was no respecter of persons, and that Ro'mans and Jews alike, were the children of one heavenly Father."

APOSTLE SIMON.

CHAPTER XCVI

THE A-POS'TLE MAT-THI'AS

Afternoon Lesson

When they came together in the afternoon, Uncle John said: "It is proper, dear children, that we speak of the apostle who was selected to take Ju'das' place. Let us turn to the Acts of the A-pos'tles and see how it was done. I will ask Pau-line' to read the account, Acts 1-15-26."

When she had finished, Uncle John said: "You see, Pe'ter stated, that the one thing necessary in choosing an apostle, was that he should have been with Je'sus from the beginning to the end of his work on earth.

"It is an interesting matter to know that there were at least two people who knew all about Je'sus; who had made journeys with Him, worked with Him, and believed in Him, though they are now mentioned for the first time, Mat-thi'as and Jus'tus."

"Uncle John," said Phoe'be Ware, "do you think that Jus'tus was disappointed because he was not made an apostle?" "I do not think so, my dear," said Uncle John. "It was a position of great work and many anxieties and Jus'tus was doubtless content to continue work, as a plain disciple. The disciples did not look so much to the honor of the position as to their ability to do good."

Sterl'ing White, a visitor, who had been much interested in a recent election said: "Mr. Rusk, did you not say that Mat-thi'as was elected? I notice that in the scripture Pau-line' read, it says: the lot fell upon Mat-thi'as. Will you tell us what the lot meant, and how it was cast?" "That is a good question, and I shall be pleased to do so," said Uncle John, as he placed his hand on young White's head. "There is a passage of scripture relating to this in Prov'erbs XVI:33. It reads as follows: 'The lot is cast into the lap: but the whole disposing thereof is of the Lord.' That was

the usual way," said Uncle John, "but on this occasion each apostle cast a ballot. The majority preferring Mat-thi'as.

"So whilst men were casting the lot, let us remember, dear children, that it was God who was choosing, for, before casting lots, they had prayed for wisdom.

"As for Mat-thi'as' life, we do not know much about it, almost nothing, yet we may rest assured that he carried on a good work for Je'sus, and was faithful to the end. When he died, or how, or where he is buried, we know not."

"Why is it, Uncle John, that so little is known of a large number of the A-pos'tles? It hardly seems right, does it, to have them forgotten?" said Pau-line'. "Why, yes, Pau-line', child," said Uncle John, "from man's standpoint it would perhaps seem wrong, but from God's it is different. Their work here has ceased, their names, sacrifices and deeds are recorded above, and their influence still lives. We would, however, doubtless have their history, had there been some historian in their section."

QUESTIONS FOR CHAPTER XCVI

What apostle are we going to speak about this afternoon?

What was necessary in choosing an apostle?

What two people had been with Jesus all the time?

Why was justice not disappointed when Matthias instead of himself was made apostle?

What question did Sterling White ask?

What did the apostles do before casting lots?

What do we know about Matthias and his life?

CHAPTER XCVII

EARLY LIFE OF PAUL

Morning Lesson—Second Sunday in December

The days with Uncle John were now coming to a close, and each and every person, old and young, were on hand early, to have a little talk with him before the lesson began.

"My dear friends," said Uncle John, "you have doubtless heard much about Paul. I am going to tell you about his life, for he is esteemed by many to be the greatest figure in the Chris'tian world next to Je'sus. Paul, though, is not numbered among the early apostles. He was not even converted until Je'sus had been some time in heaven. Je'sus then came down and spoke to Paul, and it so affected him that he at once became an apostle of the Lord, a most ardent worker, and one willing to suffer martyrdom for the sake of Je'sus.

"But you will be surprised, however, to know that Paul's boyhood promised to be a worldly life. He was arrogant, hostile and proud; a Ro'man citizen by birth, and a native of Tar'sus.

"After finishing school in Tar'sus, he entered the school of Ga-ma'li-el, at Je-ru'sa-lem. After finishing his education, he was chosen a member of the Jew'ish Council.

"The death of Ste'phen had caused many disciples to leave Je-ru'sa-lem, but they all preached in Je'sus' name. They went everywhere, into all the villages, towns and cities, telling about His wonderful life.

"This aroused the authorities at Je-ru'sa-lem, and they determined to put a stop to it. Paul, who by talent and education, seemed fitted as a leader, was selected for the work. He was now about twenty-five years of age. He was given letters to show he had the power to arrest, and to try Chris'tians wherever he might find them, so he went out, determined to put an end to the great movement which Je'sus had begun.

"One day at noon he was approaching Da-mas'cus in company with other officials and friends, aiding in the overthrow of Chris'-tianity, when a light above the brightness of the sun suddenly shone around about him, and, at the same time, a voice said: 'Saul, Saul, why persecutest thou me?' Saul then answered, 'Who art thou, Lord?' The voice said: 'I am Je'sus, whom thou persecutest.' "Saul," said Uncle John, "then saw Je'sus and talked to Him." "How did it affect Saul, Uncle?" said Paul. "He and all his company were so shocked that they fell to the ground," said Uncle John.

"Then Je'sus told him to rise to his feet, and to go into the city, and there he would be told what to do.

"Saul, arose, trembling and astonished, then he opened his eyes, but could not see. They took him by the hand, and led him into the city. Saul remained without sight for three days, and was so troubled that he could not eat.

"Now there was in the city a certain disciple, An-ani'as, whom Je'sus had visited. Je'sus said to An-a-ni'as, I wish you to go to Saul, he lodges with Ju'das, in the street called Straight. He hath seen in a vision a man named An-a-ni'as come in and put his hand on him, and he received his sight.

"An-a-ni'as began to tell Je'sus how cruel Saul had been, and that he had come to Da-mas'cus to repeat those cruelties. Je'sus told him He knew all this, but that Saul would now become a worker in the Kingdom of God."

"I am all mixed up Uncle John," said Paul, "sometimes you say Paul and sometimes Saul, are both the same person, and why was he sometimes called Paul and sometimes Saul?" "Saul was the Jew'ish name, and Paul the Ro'man, my dear boy," said Uncle John.

"An-a-ni'as said nothing more, but went and visited the house of Ju'das, saying to Saul, 'Brother Saul, the Lord, even Je'sus, who appeared to thee on the way hath sent me.' An-a-ni'as then

laid his hands on Saul and he recovered his sight, was baptized and filled with the Ho'ly Spir'it. Saul partook of food also, and was strengthened.

"He then began to preach Je'sus, and all that heard him were amazed.

"Soon after this change in his life, he took a journey to A-ra'-bi-a for the purpose of silence, meditation and study. We do not know how long he remained, but it is supposed about three years. When he had finished his life in the silence, he returned to preach Je'sus in Da-mas'cus.

"Here he met with great success, in fact, his success was so great, that he aroused the anger of those who did not believe in Je'sus and his friends were compelled to lower him in a basket by night over the city walls, that he might escape.

"From Da-mas'cus he went to Je-ru'sa-lem. Here the Chris'-tians were suspicious of him. Bar'na-bas explained Saul's conversion. Then they rejoiced, and received him as a brother, and as an apostle.

"Saul's life again was in great danger. When the brethren saw this they took him to Caes-a-re'a, on the coast of the Med-i-ter-ra'ne-an Sea, where he took ship for his old home, the city of Tar'sus."

QUESTIONS FOR CHAPTER XCVII

What kind of a young man was Paul?
What did the rulers at Jerusalem determine to do?
What wonderful thing happened as Paul came near to Damascus?
What did Jesus finally tell Saul to do?
Tell of Saul's three days in Damascus?
Tell about the visit of Jesus to Ananias?
What did Ananias say to Jesus?
What did Saul do after being baptized?
Where did Paul now go?
After three years what did he begin to do?
How did Paul escape from his enemies in Damascus?

CHAPTER XCVIII

PAUL'S WORK IN AN'TI-OCH

Afternoon Lesson

"We are to talk to-day about Paul's work in An'ti-och," were the opening words of Uncle John, to the children and friends, as they gathered around him to hear more about Paul and his work.

"An'ti-och was one of the three great cities of the world at this time. It was a most beautiful, wealthy, yet a wicked city, about 300 miles from Je-ru'sa-lem.

"When the Chris'tians were scattered at the death of Ste'-phen, some traveled as far as An'ti-och. They preached the gospel wherever they went, and in consequence of this, a great work sprung up in this city, especially among the Gen'tiles.

"When the church at Je-ru'sa-lem heard of this, it sent Bar'-na-bas to take charge of the work. He was liberal minded, and everybody loved him, but he soon saw that it needed some one greater than himself, so he went to Tar'sus, found Paul and took him back to An'ti-och.

"They labored together for a year, with amazing results. About this time certain brethren came up from Je-ru'sa-lem, among them a prophet, to whom God had revealed the fact that there was to be a great famine, in and around Je-ru'sa-lem. When the members of the church in An'ti-och heard this, they concluded to send money to help the church in Je-ru'sa-lem. So the church raised funds and asked Paul and Bar'na-bas to carry the gift up, which they did. After Paul and Bar'na-bas had delivered the treasure, and conferred with the brethren on other matters, they returned to An'ti-och, bringing John Mark, a brilliant young man, with them."

"Didn't they stop anywhere, going or coming, Uncle?" asked Pau-line'. "Yes," said Uncle John, "on their way to Je-ru'sa-

lem, they stopped at Caes-a-re'a, a large city on the coast of the Med-i-ter-ra'ne-an Sea.

"At this time, King Her'od A-grip'pa was in the city. It was he, you remember, who had ordered James, the brother of John, beheaded, and who had also put Pe'ter, whom the angel released, in prison.

"Well, shortly after King Her'od A-grip'pa had beheaded James, he went to Caes-a-re'a to participate in a festival held in honor of Em'per-or Clau'di-us. The theater where the people assembled was crowded, and Her'od appeared before them gaudily arrayed; when the sun fell upon his robe, it shone with such splendor that the people fairly shouted with admiration. After the shouting had ceased, Her'od addressed them, whereupon the people said he was not a man, but a god.

"Because he permitted this blasphemy," said Uncle John, "an angel struck him with disease, and he died after five days of illness."

"Served him right," said Paul, who was always ready to sanction punishment. "Not too harsh my boy," said Uncle John. "King Her'od A-grip'pa was not brought up as you have been, by Chris'tian parents. He was taught to love only himself."

QUESTIONS FOR CHAPTER XCVIII

What are we to talk about today?
Tell us about Antioch?
How did Christians happen to be in Antioch?
How did Paul happen to go to Antioch?
What did the people at Antioch send to Jerusalem?
Who did Paul and Barnabas bring back from Jerusalem?
Where did they stop on their way to Jerusalem?
Tell of Herod Agrippa's address to the people?
What happened to him?

CHAPTER XCIX

PAUL'S FIRST MISSIONARY TOUR

Morning Lesson—Third Sunday in December

"What is a missionary tour, Uncle?" asked Pau-line'. "A missionary tour, dear child," said Uncle John, "is the sending out of one or more men, sometimes women, into a foreign land, to teach the heathen about God. All the A-pos'tles were missionaries.

"To-day we are to talk aboout Paul's first missionary tour. It began this way: There were certain eminent men in An'ti-och, prophets and teachers, whom God spoke to, saying: send Bar'na-bas and Saul on a missionary tour. So they went, taking John Mark with them.

"They sailed down the O-ron'tes river, where they took ship for the Is'land of Cy'press. They did not remain there long, but while they stayed, did much to open the eyes of the people, showing them it was God who did all the wonderful works, not Sor'-cer-ers, as the people had been led to think.

"From the Is'land of Cy'press, the three missionaries sailed to the main land of A'sia. Here John Mark left them, returning to Je-ru'sa-lem.

"From the coast, Paul and Bar'na-bas traveled inland over the mountains, to another An'ti-och, where the gospel had never been preached. Paul, being a tentmaker by trade, sought out that quarter of the city where the work was carried on, supporting himself, and at the same time, speaking for Je'sus when he could. In this city Paul and Bar'na-bas did a great work, both among the Jews and Gen'tiles.

"But after awhile, the authorities objected, and expelled them from the town. They then walked to the next city, I-co'ni-um, where they at first had grand success; but after awhile, their enemies stoned them and they fled to Lys'tra, where they also met with much success, but were greatly persecuted.

"While at Lys'tra, Paul's enemies stoned and dragged him out of the town, and left him for dead. His friends thought at first he was dead. This was a great shock to Paul's system, and it is doubtful if he ever fully recovered. In writing of his trials he said: 'Once was I stoned.'

"From Lys'tra, Paul and Bar'na-bas moved on to Der'be, twenty miles away, where they had peaceful times. At Der'be, Paul found Tim'o-thy, a young disciple, whose father was a Greek, but whose mother was a Jew'ess. He was a beautiful young fellow, and afterward became pastor of the great church at Eph'e-sus. Paul always had a high regard for Tim'o-thy, and on two different occasions wrote long letters to him, called 'Paul's E-pis'-tles to Tim'o-thy.'

"Soon after Paul's recovery, he and Bar'na-bas retraced their steps, organizing churches and appointing elders in all the cities they had visited. They then took ship for An'ti-och, the place from which they had started, glad, as they sailed up the river to its green banks again.

"On their arrival, they called the church together, rehearsing their trials and triumphs. Here they rested for some time, dwelling with the disciples. This was the end of their first missionary journey."

QUESTIONS FOR CHAPTER XCIX

Tell of the beginning of Paul's first missionary tour and who went with him.

What did they teach the people at the Island of Cypress?

What city did they go to?

Why did they leave Antioch and where did they go?

What happened to them in Iconium and where did they flee from there?

Tell what happened to Paul in Lystra?

Whom did Paul find at Derbe?

Where did Paul and Barnabas go after leaving Derbe?

APOSTLE PAUL.

CHAPTER C

PAUL'S SECOND MISSIONARY JOURNEY

Afternoon Lesson

"Paul was a fine preacher, Uncle John, wasn't he?" said Pauline'. "This makes me think, I want our Paul to be a minister, too. Do you think he is good enough, Uncle John?"

"Paul certainly has a good start," said Uncle John. "He is willing to work, is ready to help; and now if he will learn to let God punish people for their sins, and not be too anxious about it himself, I think he will make a fine teacher, and a fine preacher.

"Well, now to our lesson. Paul and Bar'na-bas each are about to go on a second missionary journey.

"Bar'na-bas this time took John Mark, and sailed for Cy'press, whilst Paul took a young fellow by the name of Si'las, and went overland through Tar'sus, his old home, then on to Der'be and Lys'tra. At the latter places, Paul again met Tim'o-thy and finds him so gifted, that he persuades him to join them. They then revisited I-co'ni-um, An'ti-och, in Pi-sid'-i-a and remained a long while in the province of Ga-la'ti-a. Whilst wondering where they should go next, they are directed by the spirit to go to Tro'as.

"At Tro'as they met Luke, a physician, who was also a Christian. Luke was a great scholar and did much literary work. He wrote the gospel of that name, and also the book of Acts. He accompanied Paul over a portion of his journey, and was with him a great deal during his later life.

"Whilst at Tro'as, Paul had a vision. A man appeared before him saying: 'Come over into Mac-e-do'ni-a and help us.' Whenever Paul had a vision he knew God sent it, so they all went to Mac-e-do'ni-a, stopping on the way, at Phi-lip'pi.

"At Phi-lip'pi they saw a group of women, who had occasionally met on the river bank for the purpose of religious study. The

leader, a woman, was engaged in selling purple dye. Paul spoke to her, and Lyd'i-a believed, was baptized, and received into the church. This was the first convert in Europe, and the beginning of a great work in the city of Phi-lip'pi.

"After awhile Paul and Si'las began to suffer persecution. They were beaten and cast into prison. They did not complain but sang praises.

"Soon after this, an earthquake shook the country with terrific force; it even opened prison doors and loosed the prisoners. The jailor was so much alarmed, thinking Paul and Si'las had escaped, that he was about to kill himself, when Paul said: 'Do thy self no harm for we are all here.'

"The jailor took Paul and Si'las into his own home, bathed their wounds and fed them. Paul converted the jailor, baptized him and his household, and received them into the church.

"From Phi-lip'pi, Paul and Si'las went to Thes-sa-lo-ni'ca. Here they met with great success. Some Jews and many Gen'-tiles came into the church. But Paul, seeing trouble for the Christians, went on to Be-re'a.

"Their stay at Be-re'a was full of good things for a time. They preached Je'sus in the synagogue, and the people studied the scriptures.

"But after a time, enemies came up from Thes-sa-lo-ni'ca. Paul was gotten out of the city, and carried to a port sixteen miles distant, where he took ship for Ath'ens.

"At Ath'ens, Paul preached to the people from Mars Hill. This was his most noted and learned speech. He talked to the great scholars of the world.

"From Ath'ens he went to Cor'inth, a rich and wicked city. Among the places of amusement, was a Sta'di-um. The people came from all parts of Greece to witness the games. Here Paul had great opportunities, amidst great crowds of people. Here he met Aq'ui-la and Pris-cil'la, husband and wife, who had been

driven from Rome, with other Jews, by the decree of the Em'-per-or. They were tentmakers by trade, and as they were of the same craft as Paul, he abode with them and they all worked at their trade.

"Paul was permitted to preach in the synagogue, and Cris'-pus, the chief ruler, became a Christian. This aroused opposition, but the Lord appeared to Paul, telling him to remain in Cor'inth, for many people would believe, and he would not be hurt. He was once brought before the Governor, but upon hearing the charges, Paul's accusers were driven from the court.

"Paul had now been absent from Je-ru'sa-lem about three years, and he desired to go back, and meet the old church. So he bade good-bye to the church of Cor'inth, and taking Aq'ui-la and Pris-cil'la with him, journeyed to Je-ru'sa-lem."

"What became of Si'las, Uncle John, was he killed?" asked Pau-line'. "No," said Uncle John, "Si'las and Tim'o-thy had remained behind, but they joined Paul on the way, and all went up to Je-ru'sa-lem together. Paul remained only a short time then returned to An'ti-och. This ended his second missionary journey."

QUESTIONS FOR CHAPTER C

What friend did Paul and Silas visit?
Whom did Paul, Timothy and Silas meet at Troas?
Tell about Luke and what he wrote.
What strange thing happened to Paul at Troas?
Tell about the woman they met at Philippi.
What happened while Paul and Silas sang in prison at Philippi?
Tell of the jailor at Philippi.
Tell of Paul at Thessalonica and Berea.
Where did Paul preach in Athens?
Whom did Paul meet at the Stadium?
What did Paul do while in Corinth?
Tell why Paul remained so long in Corinth?
Tell about the visit of Paul, Aquila and Priscilla to Jerusalem.
Tell about Silas and Timothy.

CHAPTER CI

PAUL'S THIRD MISSIONARY JOURNEY

Morning Lesson—Fourth Sunday in December

"This afternoon," said Uncle John, when the friends had gathered, "we talk about Paul's third missionary journey." "I shouldn't have thought Paul would have wanted to take another missionary journey, Uncle," said Pau-line'. "Paul, dear child," said Uncle John, "was not thinking of himself but of God's work. He went where the spirit led him.

"He went overland this time. We do not know what he did first, nor the places he visited, until he came to the city of Eph'e-sus. It is evident, however, that he revisited the churches he had established, cheering the people, and urging them to be faithful.

"At Eph'e-sus, Paul performed many miracles, preached Je'sus and comforted many a heart. From Eph'e-sus he went again to Mac-e-do'ni-a, and from there again to Greece. At each place he felt it would be his last visit, and he wanted to do all the good he could.

"From Greece, he went to an island not far from Eph'e-sus, and sent for the Elders of the church at Eph'e-sus, to meet him. On their arrival, Paul bade them good-bye, saying: he should see their faces no more. They wept, feeling that they could not let him go.

"Paul then took ship for Pat'a-ra, and then another ship for Tyre. When he had visited the church there he pressed on to Caes-a-re'a. Everywhere the people tried to persuade Paul not to go to Je-ru'sa-lem, for they knew that his life was in danger. But he would go, and as men were added to the company, from almost every place that he stopped, quite a number went with him up to Je-ru'sa-lem. This ended Paul's third and last missionary journey."

CHAPTER CII

LAST DAYS OF PAUL

Afternoon Lesson

"To-day, dear children and friends, we come to our last talk about the a-pos'tle Paul," said Uncle John. "Soon after his arrival in Je-ru'sa-lem, he visited the Tem'ple with some of the brethren who had come from the various churches with him.

"Paul was now known all over the world. The feast of Pen'te-cost was at hand, and pilgrims from all parts were in Je-ru'sa-lem. Enemies, seeing Paul, cried out that he defiled the Tem'ple by his presence, and they then rushed and dragged him from the building.

"Overlooking the Tem'ple grounds were the barracks of the Ro'man soldiers. When the officer heard the uproar, he hastened down with troops and rescued Paul. On the way to the barracks, Paul asked the privilege of addressing the people.

"He spoke from the steps. They listened till he said, 'Je'sus had commanded him to preach to the Gen'tiles.' Then the uproar broke out again. The officer, not understanding the He'brew tongue, which Paul was using, could not comprehend the change in the people. A moment before, they were listening attentively, now they were in an uproar. He commanded that Paul be taken into the castle and examined, meaning that he was to be beaten.

"Whilst binding him, he said to the officer: 'Is it lawful for thee to scourge a Ro'man and uncondemned man?' This was a serious offence," said Uncle John, "and the officer hastened to his superior, warning him that Paul was a Ro'man citizen.

"The chief captain came and asked Paul if he was a Ro'man. At Paul's reply, the captain said: 'I purchased my citizenship with a large sum of money.' Paul said: 'I was free born.' The captain now knew that a serious offence had been committed in binding Paul, a Ro'man citizen.

"The next day the great Jew'ish council met. Paul, you remember, had been a member when he first started out in life, before he became a Christian. He was permitted to address these men, his speech divided the council, so that they parted at odds with one another.

"In the meantime, over forty men had bound themselves to kill Paul. But Paul's nephew, learning of this, told Paul. Paul called an officer, asking him to take the young man to the chief captain, who, when he heard it, decided to send Paul to Caes-a-re'a, where Fe'lix, the Ro'man governor, lived. So he sent to Fe'lix a letter, setting forth the details of Paul's imprisonment. Nine o'clock that same night, he sent Paul from the city, with a company of soldiers, numbering four hundred and seventy men, divided as follows: two hundred infantry, two hundred spearmen, and seventy horsemen. Paul was also provided with a horse.

"The footmen accompanied him till morning, when they returned, leaving the seventy horsemen to complete the journey with Paul. Five days later, Paul's accusers accompanied by an orator, went down to Caes-a-re'a to argue against Paul. Paul proved his innocence, and whilst the governor did not release him, gave him liberty to go abroad and to receive his friends. Paul remained a prisoner at Caes-a-re'a for two years, and would doubtless have remained so longer, but Fe'lix was removed for evil conduct and succeeded by a man named Fes'tus.

"Soon as Fes'tus took office, the enemies of Paul went again to renew their charge. Paul again made his defence, but as Fes'tus did not seem inclined to act upon evidence, Paul appealed to Cae'sar. This ended his trials in the Ho'ly Land.

"About this time, A-grip'pa II, the king of the Jews, and his wife Ber-ni'ce, came up to Caes-a-re'a to pay his respects to the new governor. Wondering what he should do to entertain his guests, Fes'tus thought of Paul. A-grip'pa was deeply interested

in the prisoner, and the next day Paul was invited to speak. With unusual eloquence, Paul set forth his life. In the midst of his speech, Fes'tus remarked that Paul was mad. Paul now turned to the King, asking him if *he* did not believe? The King then made that ever memorable answer: 'Almost thou persuadest me to be a Christian.'

"Did they let Paul go free, Uncle?" asked Pau-line'. "No, Paul was now sent to Rome with letters to Cae'sar," said Uncle John. "The officer in charge was most courteous. The ship drifted, and was driven by a storm for fourteen days. Paul comforted the crew by saying the ship will be lost, but all will be saved. On the last night the sailors discovered land. At daylight they hoisted the anchor and let the ship go ashore. Just as Paul had said, everybody aboard was saved.

"The people on the island were hospitable, and built a fire for the passengers to warm themselves. Now, whilst Paul stood there, a viper leaped from the wood fastening itself on his hand. He shook it off into the fire. The people said, he must be a very bad man, for he had only escaped the sea, to be killed by the serpent. They expected that the poison would cause his body to swell, and that he would fall down dead. Great was their surprise, to see that the viper had no effect whatever on him. They then thought he was a god.

"When he left, the islanders provided him with everything that was necessary for the journey. Arriving at Na'ples, he began his journey along the Ap'pi-an Way, the great Ro'man road leading to Rome. On entering Rome, he was carried direct to the city barracks.

"Paul was a prisoner, yet he was permitted to live in his own rented house, and to meet his friends. At the end of two years he was set free."

"I am so glad," said Pau-line'. "Was he arrested again?" "Yes," said Uncle John, "on the 19th of Ju-ly' A. D., a terrible

fire broke out in Rome, and much of the city was destroyed. It is almost certain that the city was set on fire by Em′per-or Ne′ro, but when it assumed such vast proportions, he laid the crime on the Christians.

"Paul, though innocent, was again cast into prison. Whilst in prison, he wrote another long letter to Tim′o-thy, called Paul's Second E-pis′tle to Tim′o-thy. He wrote, asking Tim′o-thy to bring his cloak, which years before he had left at Tar′sus, also some writings, and his friend John Mark. So John came with Tim′o-thy, to comfort the last days of Paul, who was now an old man.

"Paul was taken before a magistrate, and then led forth to the place of execution.

"He knelt down, the sword flashed, and the sacred head of the a-pos′tle rolled into the dust. Thus Paul gave up his life for Je′sus."

"What did they do with his body, Uncle?" asked Pau-line′. "That, said Uncle John, is at rest in Rome." "What became of Ne′ro?" asked Paul. "Ne′ro," said Uncle John, "with all his wealth and power, perished soon after. The people rose up and slew him. Not the Christians, but his own people. The Christian church had now begun to flourish, and among its members were some of Ne′ro's relatives.

QUESTIONS FOR CHAPTER CII

What did the officer command to be done with Paul?
How did Paul escape the scourging?
Tell where Paul was sent and the guard that went with him.
Tell of his speech before King Agrippa.
What was now done with Paul?
When the storm was raging how did Paul comfort the crew?
What happened at the end of two years?
Why was Paul arrested again?
Tell what Paul did while in prison? What did he ask Timothy to bring?

CHAPTER CIII

JAMES, THE BROTHER OF JE'SUS

Morning Lesson—Fifth Sunday in December

"This morning," said Uncle John, "is the last Sunday morning of the old year. We have finished the life of Je'sus and the a-pos'tles. They lived beautiful lives, denying themselves many pleasures, and suffering much for righteousness. When you are older, my dear ones, I hope you will take the Blessed Bible itself, and read again and again, these stories, all of them, until they are as familiar as are those of Wash'ing-ton, Queen Vic-to'ri-a, Em'-per-or Wil'liam, Roos'e-velt, Laurier, (Lor-e-a') and other great people.

"I have saved the time to-day, to talk a little about the man who was not an apostle, in the full sense of the word, yet he did so much work in the early church, and did it so well, that I feel you ought to know something about him. His name was James, a brother of Je'sus. He was sometimes called the Just."

Several of the children said, "Why, we did not know that Je'sus had any brothers, did he?"

"Oh, yes," replied Uncle John, "we will let Paul read about it. Paul, please turn to Mat'thew, 13th chapter, beginning with the 54th verse." Paul read as follows: "And when he was come into his own country, he taught them in their synagogue, inasmuch, that they were astonished, and said: 'Whence hath this man this wisdom and these mighty works?'

"Is not this the carpenter's son, is not his mother called Ma'ry, and his brethren James, and Jo'ses and Si'mon and Ju'das and his sisters, are they not all with us?"

"That will do, Paul," said Uncle John, "you will notice that this account gives us a list of this family. James is mentioned first, and while but little is said, we naturally infer that he was the oldest son.

"After the disciples had gone from Je-ru'sa-lem, and Pe'ter had also departed, (Acts 12: 17) James occupied the most prominent position in the church. He presided at the apostolic council, where his wisdom prevailed, and the church adopted measures which satisfied the entire Christian world.

"He was not only a great orator but a brilliant writer, giving to the world a long letter, called 'The E-pis'tle of James.' The design of this e-pis'tle was to correct errors into which some of the disciples had fallen. He also strengthened their hope and faith.

"He tried to lead his unbelieving countrymen to repent, to turn toward God, and to put their faith in the Mes-si'ah.

"James was a practical Christian; he told people to show their faith by their good works, just as a tree shows its worth by the kind of fruit it bears.

"It is quite remarkable," said Uncle John, "that in this entire e-pis'tle, the name of our Blessed Lord appears but twice. But when James mentions Je'sus, it is with the greatest reverence, as in James I: 1, where he speaks of him as his Divine Master, and in James 2: 1, where he calls Je'sus, the Lord of Glory.

"So we see that he not only loved Je'sus as a brother, but he reverenced and followed Him as the Mes-si'ah of the world.

"James, like many other eminent, brave, and faithful early Christians, became the object of persecution, and died a martyr to the name of our Blessed Lord."

QUESTIONS FOR CHAPTER CIII

About whom is this lesson?
Tell the names of Jesus' brothers and sisters.
Who was probably the oldest next to James?
What position did James occupy in the church?
Tell us something about James as a writer.
Why did he write his epistle?
How many times did James mention Jesus?
How did James die?

CHAPTER CIV

THE SANC'TU-ARY HABIT

Afternoon Lesson

There was a good deal of tenderness on the part of all who gathered together on the last afternoon, because it was not only the last lesson they were to enjoy together, but the last Sun-day in the old year. Uncle John suggested that they sing the old, beautiful, and familiar hymn: "Blest be the tie that binds, our hearts in Christian love." This was responded to with much feeling.

When the last strains of music had died away, he said: "I would like to impress upon you to-day, a habit of Je'sus; which the disciples continued, and one, I hope, you will adopt and follow, all your lives, both on earth and in heaven. I say, in heaven, for I am fully persuaded from some words of Je'sus, that the beautiful customs of earthly life are to be continued in heaven.

"I feel quite sure that this habit of Je'sus, was the secret of that great power, and wonderful knowledge, which surprised the people of the world, in-so-much, that they kept asking where He obtained his education and power, having never been to school.

"I will ask you, dear children, to learn the verse I am going to give you, Luke IV: 16, so that you may have it in mind and follow it forever, just as Je'sus, the a-pos'tles, and all disciples are doing. This is the verse: 'And he came to Naz'a-reth, where he was brought up, and, as was his custom, he went into the synagogue on the Sab'bath day.' That was His habit, and as you read the lives of the a-pos'tles in the book of Acts, you will find that they followed this habit of our blessed Lord.

They then sang in concert, that old, beautiful, hymn, "God be with you till we meet again." Then all went their various ways, not knowing whether this next meeting would be on earth, or in that heavenly home, "where many mansions be."